Origines Ecclesiastica:

ANTIQUITIES

OF THE

Christian Church.

VOL. 1.

In Two Books.

Whereof the First treats of Christians in general; their several Names, Distinctions, and Degrees of Catechumens, Laity, and Clergy.

And the Second gives a particular Account of the feveral Superior Orders and Offices of the Clergy in the Primitive Church.

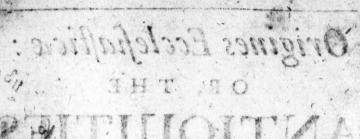
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By JOSEPH BINGHAM,

Rector of Headborn-Worth near Windbester, and sometime Fellow of University Col. Oxon.

LONDON

Printed for Robert Knaplock, at the Bishop's-Head in St. Paul's Church-Yard. MDCCX.



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Reinred for Rebert Kauplock, at the Difficus Mead in St. Part & Omida Yard. MIDCOX.

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Right Reverend Father in God,

On N. A.T. H. A.N.

Lord Bishop of WINCHESTER:

And Prelate of the most Noble Order of the GARTER ment any ways answerable to the Greatness

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lime and Copious, too Nice Aving once determined with my felf to make these Collections Publick, I needed no long time to confider, to whom I should first Address and Prefent them. They are, my Lord, the First Fruits of my Labour under Your Lordship's Government and inspection: And I was willing to think, and do prefume I did not think amis, that Your Lordship had a fort of Title to the

First Fruits of any of Your Clergies Labour; especially if the Subject, on which they were employed, was fuitable to their Calling, and had any direct Tendency to promote Christian Knowledge in the World. The Subject of the present Discourse, being an Esfay upon the ancient Usages and Customs of the Primitive Church, and a particular Account of the State of her Clergy, is fuch, as being considered barely in its own Nature, I know cannot but be approved by a Person of Your Lordship's Character; whose Care is concerned not only in Preserving the Purity of the Primitive Faith, but also in Reviving the Spirit of the Ancient Discipline and Primitive Practice: And were the Management any ways answerable to the Greatness of the Subject, That would doubly recommend it to Your Lordship's Favour; since Apples of Gold are fomething the more beautiful for being set in Pictures of Silver. But I am sensible the Subject is too Sublime and Copious, too Nice and Difficult, to have Justice done it from any single Hand, much less from mine: All therefore I can pretend to hope for from Your Lordship, is, That Your Candour and Goodness will make just Allowances for the Failings, which Your Sagacity and Quickness will easily perceive to be in this Performance. I am not, I confess, without ed of child to tiet a had giffered and Hopes,

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The DEDICATION.

Hopes, that as well the Abstruseness and Difficulty of the Subject it felf, as my own Difficult Circumstances, under which I was forced to labour, for want of proper Affilance of abundance of Books, may be some Apology for the Defects of the Work: And if I can but fo far obtain Your Lordship's Good Opinion, as to be thought to have defigned well; as I am already conscious of my own good Intentions to confecrate all my Labours to the Publick Service of the Church; that will inspire me with Fresh Vigour, notwithstanding these Difficulties, to proceed with Cheerfulness and Alacrity in the remaining Parts of this Work, which are yet behind, and which I shall be the more willing to fet about, if I can perceive that it has Your Lordship's Approbation. The Countenance and Encouragement of fuch a Judge may perhaps have a more Universal Influence, to excite the Zeal of many others, who have greater Abilities to serve the Church: And I know not how better to congratulate Your Lordship upon Your Happy Accession to the Episcopal Throne of this Diocese, than by wishing You the Bleffing and Satisfaction of fuch a Clergy, whose Learning and Industry, and Piety and Religion, Influenced by the Wisdom of Your Conduct, and Animated by the Example of Your Zeal and Perseverance, even to Imprisonment in Times of greatest Difficulty, may so qualify them to discharge every Office of A 3

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PREFACE

Consequence of subled sets are Grandvius or a Rea-

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crown any recovered reaches thered : But at me there is

This Volume, which is now published, being only a Part of a larger Work, the Reader, I presume, will expect I frould give bim fome little Account of the whole Defign, and the Reasons which engaged me upon this Undertaking. The Design which I have formed to my felf, is to give such a Methodical Account of the Antiquities of the Christian Church as others have done of the Greek, and Roman, and Jewish Antiquities; not by writing an Historical, or continued Chronological Account of all Transactions as they happened in the Church, (of which kind of Books there is no great want) but by reducing the ancient Customs, Usages and Practices of the Church under certain proper Heads, whereby the Reader may take a View at once of any particular Usage or Cirstom of Christians, for Four or Five of the first Centuries, to which I have generally confined my Enquiries in this Discourse. I cannot but own, I was moved with a fort of Emulation (not an Unboly one, I hope) to see so many Learned Men with so much Zeal employed in Collecting and Publishing the Antiquities of Greece and Rome; whilst in the mean time we had Nothing (fo far as I was able to learn) that could be called a Complet Collection of the Antiquities of the Church, in the Method that is now proposed. The Compilers of Church-History indeed

indeed bave taken Notice of many Things of this kind, as they pals along in the Course of their History, as Baronius, and the Centuriators, and several others: But then the things lie scattered in so many Places in large Volumes, that there are few Readers of those few that enter upon Reading those Books, that will be at the Pains to Collect their Accounts of Things into one View , or Digelt and Methodize their scattered Observations. There are a great many other Authors, who have written feveral Excellent Discourfes upon particular Subjects of Church-Antiquity, out of which perhaps a Gronovius or a Grævius might make a more Noble Collection of Antiquities, than any yet Extant in the World : But as no One bas yet attempted such a Work. , fo neither when it was effected, would it be for the Purchase or Perusal of every Ordinary Reader, for whale Use shiefly my own Collections are intended. There are a third Sort of Writers, who have also done very good Service in Explaining and Illustrating several Parts of Church-Antiquity in their Occafional Notes and Observations upon many of the Ancient Writers; of which kind are the curious Observations of Albaspiny, Justellus, Petavius, Valesius, Cotelerius, Baluzius, Sirmondus, Gothofred, Fabrotus, Bishop Beverege, and many others, who have published the Works of the Ancient Fathers, and Canons of the Councils, with very Excellent and Judicious Remarks upon thom. But these again lie scattered in so many and so large Volumes, without any other Order, than as the Authors on whom they commented, would admit of , that they are not to be reckoned upon, or used as any Methodized or Digested Collection of Church-Antiquities, even by those who have Ability to Purchase; or Opportunity to Read them. Besides these there are another sort of Writers, apho have purposely undertaken to give an Account of the ancient Ufages of the Church, in Treatifes written particularly upon that Subject; such as Gavantus, Ca-Talius, Durantus, and Several others of the Roman Con -

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Communion : But thefe Writers do by no means fatisfy a Judicious and Inquisitive Reader, for Several Reasons: I. Because their Accounts are very Imperfect, being confined chiefly to the Liturgical Part of Church-Antiquity. beside which there are a great many other things necessary to be explained, which they do not fo much as touch upon, or once mention. 2. Because in treating of that Part they build much upon the Collections of Gratian, and fuch Modern Writers, and use the Authority of the spurious Epiftles of the ancient Papes, which have been Exploded long ago, as baving no Pretence to Antiquity in the Judgment of all Candid and Judicious Writers. But chiefty their Accounts are unfatisfactory , because , 2. Their whole Design is to varnish over the Novel Practices of the Romish Church, and put a Face of Antiquity upon them : To which purpose they many times represent ancient Gustoms in Disquise, to make them look like the Praclices of the present Age, and offer them to the Readers View not in their own Native Drefs, but in the Similitude and Resemblance of Modern Customs. Cardinal Bona himself could not forbear making this Reflection upon some such Writers as these, whom he justly censures, as deserving very ill * of the Sacred Bona Rerum Rites of the Church, and their vonera- Liturgic. Lib. 1. c. ble Antiquity , who measure all anci- 18. n. 1. ent Customs by the Practice of the present Times, and judge of the Primitive Discipline only by the Rule and Customs of the Age they live in ; being deceived by a false Persuasion, that the Practice of the Church never differed in any-Point from the Customs which they learned from their Forefashers and Teachers, and which they have been inured to from their tender Years: Whereas we retain many words in common with the ancient Fathers, but in a Sense as different from theirs, as our Times are remote from the first Ages after Christ; as will appear (says be) when we come to discourse of the Oblation, Communion, and other Parts of Divine Service.

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vice. This is an Ingenuous Confession, and withal a just Reflection upon the Partiality of the Writers of his own Church ; and a good Reafon in my Opinion why we are not to expect any exact Accounts of Antiquity from any Writers of that Communion; though some are less tainted with ber Errors than others, and can allow themselves to be a little more Liberal and Free upon some Occasions than the rest of their Brethren : Net even Bona bimfelf, after the Reflection be bas made upon others, runs into the very fame Error, and falls under his own Censure: And Habertus, though otherwise a very Learned and Ingenuous Person, who has written about the Greek Liturgicks, as Bona bas of the Latin; is often through Prejudice carried away with the common Failing of the Writers of that side, whose Talents are chiefly employed in Palliating the Faults of the Communion and Cause they are engaged in. So that if we are to expect any exact Account of Church Antiquities, it must be from some Protestant Authors, who can write with greater Freedom and less Prejudice concerning the Ufages and Customs of the Primitive Church. But among these there are very few that have travelled very far in this way; the Generality of our Writers contenting themselves to collect and emplain so much of Church-Antiquity, as was necessary to hew the Errors and Novelties of Popery; but not descending to any more Minute and Particular Consideration of things, which did not come within the Compass of the Controversy they had with the Romish Church. Hospinian indeed in the Beginning of the Reformation, wrote several large Volumes of the Origin of Temples, Festivals, Monachism, with the History of the Eucharist. But as these take in but very few Subjects, so they are too full of Modern Relations; which make them sumething tedious to an ordinary Reader, and no compleat Account of Primitive Customs neither. Spalatenfisin bis Books de Republica Ecclesiaftica bas gone a little farther; yet be generally confines himself to the Popish Controvers, and has much out of Gratian and the Canon Law; which indeed

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indeed served bim as good Argument ad Hominem against those whom he had to deal with, but it will not pals for Authentick History in other Cales. Suicerus bis Thelaurus Ecclesiasticus is abundantly more Particular, and indeed the best Treasure of this sort of Learning, that has yet been published: But his Collections are chiefly out of the Greek Fathers; and only in the Method of a Vocabulary or Lexicon, explaining Words and Things precisely in the Order of the Alphabet. The most Methodical Account of things of this kind, that I have yet Seen, is that of our Learned Countryman Dr. Cave, in his Excellent Book of Primitive Christianity; wherein be bas given a Succinct, but clear Account of many Ancient Customs and Practices, not ordinarily to be met with elsewhere. But his Design being chiefly to recommend the Moral Part of Primitive Christianity to the Observation and Practice of Men, be was not oblig'd to be very particular in explaining many other things, which though aleful in themselves, yet might be tooked upon as foreign to his Defign; and for that reason, I presume, be industriously omitted them. There are some other Books, which I have not yet feen, but only guess by the Titles that they may be of this kind; Such as Bebelius's Antiquitates Ecclesiastica. Martinay de Ricibus Ecclesia, Hendecius de Antiquia tatibus Ecclesiasticis, Quenstedt Antiquitates Biblica & Ecclesiastice: But I presume, whatever they are, they will not forestall my Design, which is chiefly to gratify the English Reader with an entire Collection of Church-Antiquities in our own Language, of which this Volume is published as a Specimen. And if this proves useful to the Publick, and finds a favourable Acceptance, it will be followed with the remaining Parts of the Work (as my Time and Occasions will give me leave) according to the Scheme bere laid down, or with as little Variation as may be. I shall next treat of the Inferior Orders of the Clergy, as I have here done of the Superior: Then of the Elections and Ordinations of the Clergy, and the Several Qualifications

tions of those that were to be ordained: Of the Privileges, Immunities, and Revenues of the Clergy, and the several Laws and Rules which particularly respected their Function. To which I shall subjoin an Account of the ancient Asceticks, Monks, Virgins and Widows, who were a fort of Retainers to the Church. After this shall follow an Account of the ancient Churches, and their several Parts. Utenfils, Consecrations, Immunities, together with a Notitia of the ancient Division of the Church into Provinces. Dioceses, Parishes, and the Original of these. After which I shall speak of the Service of the Church, beginning with the Institution and Instruction of the Catechumens, and describing their several Stages before Baptism; then speak of Baptism it self, and its ordinary Concomitant, Confirma-Then proceed to the other folemn Services of Pfalmody, Reading of the Scripture, and Preaching, which were the first Part of the ancient Church-Service : Then freak of their Prayers, and the feveral Rites and Customs observed therein; where of the Use of Liturgies and the Lord's Prayer; and of the Prayers of Cateebumens, Energumens and Penitents; all which part of the Service thus far was commonly called by the Name of the Missa Carechumenorum; then of the Missa Fidelium, or Communion-Service; where of the Manner of their Oblations and Celebration of the Eucharist, which was always the Close of the ordinary Church Service. After this I shall proceed to give a particular Account of their Fasts, and Festivals, their Marriage Rites, and Funeral Rites, and the Exercise of ancient Church Discipline; their Manner of bolding Gouncils and Synods, Provincial, Patriarchal, Occumenical; the Power of Christian Princes in Councils, and out of them: The Manner and Use of their Litera Formata, and the several Sorts of them: Their different ways of Computation of Time : To which I hall add an Account of their Schools, Libraries, and Methods of Educating and training up Persons for the Ministry, and say something of the several Translations of the Bible in use among

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them, and several other Miscellaneous Rites and Things. which would properly come under none of the forementione Heads; such as their Manner of taking Oaths, their Ab-Stinence from Blood, their frequent Use of the Sign of the Cross, their Several Sorts of Publick Charities, the Honours which they paid to their Martyrs, together with an Account of their Sufferings, and the several Infruments of Cruelty uled by the Heatben to barass and torment them. Intreating of all which, or any other such-like Matters, as shall offer themselves, I shall observe the same Method that I have done in this Volume; illustrating the ancient Customs from the Original Records of antiquity, and joining the Opinions of the best Modern Authors that I can have Opportunity to peruse, for unfolding Points of greatest Difficulty. I confess, indeed, this Work will suffer something in my Hands, for want of several Books, which I have no Opportunity to see, nor Ability to purchase: But that perhaps may tempt some others, who are at the Fountains of Learning, and have all manner of Books at Command, to add to my Labours, and improve this Esay to a much greater Perfection; since it is a Subject that will never be exhaufted, but still be capable of Additions and Improvement. The chief Assistance I have hitherto had, is from the Noble Benefaction of one, who being dead, yet speaketh; I mean the Renowned Bi-(hop Morley, whose Memory will for ever remain fresh in the Hearts of the Learned and the Good; who, among many other Eminent Works of Charity and Generosity, becoming bis Great Soul, and High Station in the Church; such as the Augmentation of several small Benefices, and Provision of a Decent Habitation and Maintenance for the Widows of Poor Clergymen in his Diocese, &c. bas also bequeathed a very valuable Collection of Books to the Church of Winchester, for the Advancement of Learning among the Parochial Clergy: And I reckon it none of the least Part of my Happiness, that Providence removing me early from the University, (where the best Supplies of Learn-

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Learning are to be bad) placed me by the Hands of a Generous Benefactor, without any Importu-Dr. Radcliffe. nity or Seeking of my own, in fuch a Station, as gives me Liberty and Opportunity to make use of so good a Library, the not so perfect as I could wish. But the very mentioning this, as it is but a just Debt to the Memory of that Great Prelate, so perhaps it may provoke Some other Generous Spirit, of like Abilities and Fortune with him, to add new Supplies of Modern Books published fince his Death, to augment and compleat his Benefaction. Which would be an Addition of new Suctours and Auxiliaries to my self, and others in my Circumstances, and better enable us to serve the Publick. In the mean time, the Reader may with Bafe enjoy, what with no small Pains and Industry I have collected and put together; and be may make Additions from his own Reading and Observation, as I have done upon several Authors, whom I have had occasion to peruse and mention. From some of which, and those of great Fame and Learning, I have sometimes thought my self obliged to dissent, upon some nice and peculiar Questions: But I have never done it, without giving my Reasons, and treating them with that Decency and Respect, which is due to their great Learning and Character. If in any thing I have made Mistakes of my own, (as I cannot be so vain as to think I have made none) every Intelligent Reader may make bimself Judge, and correct them with Ingenuity and Candor. All I can say, is, That I have been as careful to avoid Mistakes as I could, in so Critical and Curious a Subject; and I bope there will not be found fo many, but that this Estay may prove Useful both to the Learned and Unlearned; to instruct the one, who cannot read these Things in their Originals; and refresh the Memories of the other, who may know many things, that they cannot always readily have recourse to. Or, if it be of no use to greater Proficients, it may at least be some Help to Tonng

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to ng Young Students and New Beginners, and both provoke them to the Study of Ancient Learning, and a little prepare them for their Entrance upon it. Besides, I considered, there were some who might have a good Inclination toward the Study of these things, who yet have neither Ability to purchase, nor Time and Opportunity to read over many Ancient Fathers and Councils: And to such, a Work of this Nature composed ready to their Hands, might be of considerable Use, to acquaint them with the State and Practice of the Primitive Church, when they have no better Opportunities to be informed about it. If in any of these Respects, these Collections (which were designed for the Honour of the Ancient Church, and the Benefit of the Present,) may prove serviceable toward those Ends, I shall not think my Time and Pains ill bestowed.

The PREFACE.

Tume Study of Ancient Learning, and betis proveke them to the Study of Ancient Learning, and a little property there in respect there are a some that none as Besseles. I consider there are a some who might have a good inclination tooked the some of the sound of the some of the some interpretation of the some and opportunity to some and the some and solved the some and solved to see a some and the solved to some some some and the solved to solve the solved to be solved about it. I make the solved the solved to solve the solved to solved the solved of solved to solved the solved of solved the solved to solved the solved the solved the solved to solved the solved the

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OF THE

Christian Church.

BOOK I.

Of the several Names and Orders of Men in the Christian Church.

CHAP. I.

of the several Titles and Appellations of Christians, which they owned, and distinguished them-Selves by.

Hen Christianity was first, planted in the World, they who embraced it were commonly known among hemselves by the Names of Dis- ERASHTOI, &c.

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tiples, Believers, Elect, Saints, and Brethren; before they assumed the Title and Appelation of Christians. Epiphanius [a] says they were lso called 'Learding, Jesseans; either from Jesse the Father of David, or, which is more probable, from he Name of the Lord Fesus. He adds, that Philo peaks of them under this Appellation, in his Book fei 'Iswaiwr; which he affirms to be no other but Christians, who went by that Name in Agypt, whilst

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St. Mark preached the Gospel at Alexandria. This Book of Philo's is now extant under another Title: wei Bis Dewennus, Of the Contemplative Life: And fo it is cited by Eusebine [b]; who is also of Opinion, that it is nothing but a Description of the Christians in Egypt, whom he calls Therapeuta; which fignifies either Worshippers of the True God, or Spiritual Physicians, who undertook to cure Men's Minds of all vicious and corrupt Affections. But whether this Name was invented by Philo, as most proper to express their way of living, or was then the common Name of Believers in Agypt, before the Name Christian was spread over all the World, Eusebius does not undertake to determine : However, he concludes it was a Name given to the Christians; and St. Ferom [c] is so positive in it, that for this Reason he gives Philo a Place in his Catalogue of Ecclesiastical Writers; telling us, that he wrote a Book concerning the first Church of St. Mark at Alexandria.

Some Learned Criticks of the last Age, call this whole Matter [d] into Question: But their Arguments are answered by others [e] as Learned; and therefore I shall enter no farther into this Dispute, but refer the Reader, that is curious, thither for Satisfaction. That which I here take notice of farther, is only this; That these Names, Therapeutæ and Jessei, were scarce ever used in Aster-Ages; but the other Names, "Apis, Flisch, Excerbi, Saints, Believers, Elect, &c. occur frequently in Ecclesiastical Writers; and signify not any select Number of Christians, (as now the Words, Saints and Elect, are often used to signify only the Predestinate;) but all Christians in general, who were enter'd into the

^[6] Euseb. Hist. Lib. 2. c. 17.

[6] Hieron de Scriptor. c. 21.

[6] Scaliger & Valesius in Euseb, Lib. 2. c. 17.

Dallæus de Jejun. & Quadrages. Lib. 2. c. 4.

[6] Bevereg. Cod. Can. Vind. Lib. 3. c. 5. n. 4.

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Communion of the Church by the Waters of Baptism. For so Theodoret (f) and others explain the Word "Anoi". Saints, to be fuch as were vouchsafed the Honour and Privilege of Baptism.

And upon this account, because the Christian Life took its Original from the Waters of Baptism, Names, IX OTE and depended upon the Obser- and Pisciculi. vance of the Covenant made there-

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in, the Christians were wont to please themselves with the Artificial Name Pisciculi, Fishes; to denote, as Tertullian [g] words it, that they were regenerate, or born again into Christ's Religion by Water, and could not be faved but by continuing therein. And this Name was the rather chosen by them, because the Initial Letters of our Saviour's Names and Titles in Greek, Inote, Reisos, Och Tide, Zonia, Fefus Chrift, the Son of God, our Saviour, Technically put together, make up the Name IXOTE; which fignifies a Fish, and is alluded to both by Tertulian, and [b] Optatus.

Sometimes Christians also stile themselves by the Name of Gnofticks, Trogner. Men of Understanding and Knowledge; because the Christian

Sect. 3. Christians , why ealled Gnostici.

Religion was the truest Wisdom, and the Knowledge of the most Divine and Heavenly things. This Name was aped and abused by a perverse fort

[g] Tertul, de Bapt. [f] Theodor. Com. in Philip. 1. 1. c. 1. Nos Pisciculi secundum ix Sur nostrum Jesum Christum in aqua nascimur; nec aliter quam in aqua permanendo salvi sumus.

[[]b] Optat. cont. Parmen. Lib. 3. p. 62. Hic est Piscis qui in Baptismate per invocationem Fontalibus undis inseritur, ut quæ aqua fuerat, à Pisce etiam Piscina vocitetur. Cujus Piscis nomen, secundum Appellationem Græcam in uno nomine per singulas Literas turbam fanctorum nominum continet, 12305, quod est latine, Jesus Christus Dei Filius Salvator,

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of Hereticks, who are commonly known and diflinguished by the Name of Gnofticks, because of their great Pretences to Knowledge and Science falfly fo called. Yet this did not hinder but that the Christians sometimes laid claim to it, as having indeed the only just and proper Right to make use of it. For which Reason, Clemens Alexandrinus [i] in all his Writings, gives the Christian Philosopher the Appellation of Tywsixos. Atbanasius [k] calls the Asceticks of Agypt, who were of the Contemplative Life, by the same Name, Trassini : And Socrates tells us, Evagrius Ponticus wrote a Book for the Use of these Asceticks, which he entituled, The Gnostick, a.e. Rules for the Contemplative Life ; some Fragments of which are yet extant in Socrates [1], and fome others published by Cotelerius, in his Monuments of the Greek Church. In one of these Fragments, there is mention made of a Monk, who is filed Movazos & Hapeucodis, Al Irwanov & Anuerans; which the first Translators of Socrates not understanding, render, A Monk of great Renown, of the Sect of the Gnosticks; as if he had been one of the Gnoflick Hereticks; whereas, it means no more than a Monk of the Contemplative Life, who inhabited in a Village called the Parembole, not far from Alexandria; being one of those Asceticks, whom Evagrius and all the rest call by the then known Name of Christian Gnosticks. See Valesius's Note upon Socrates.

Sect. 4.
Sometimes called
Theophori& Christophori.

Another Name which frequently occurs in the Writings of the Ancients, is that of Occapacity which fignifies Temples of God, and is as old as Ignatius, who usually

[[]i] Clem. Alex. Strom. 1. p. 294. Strom. 2. p. 383. Strom. 6 p. 665. Strom. 7. p. 748. [k] Athan. ap. Socrat. Hift. Eccl. Lib. 4. c. 23. [l] Socrat. ibid.

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gave himself this Title; as appears, both from the Inscriptions of his Epistles, each of which begins, Tyvano & & Deogoes; as also from the ancient Acts of his Martyrdom, where [m] the Reason of the Name is explained in his Dialogue with Trajan; who hearing him stile himself Theophorus, asked what that Name meant? To which Ignatius replied, That it meant one that carried Christ in his Heart. Dost thou then, said Trajan, carry him that was crucify'd in thy Heart? Ignatius answered, Yes: For it is written, I will dwell in them, and walk in them. Anastasius Bibliothecarius indeed gives another Reason, why Ignatius was called Theophorus; because he was the Child whom our Saviour took, and fet in the midst of his Disciples, laying his Hands upon him; and therefore the Apostles would never prefume to Ordain him again by Imposition of Hands after Christ. But as Bishop Pearson [n] and others have observed, this was a meer Invention of the modern Greeks, from whom Anastasius took it without farther Enquiry. Much more ridiculous and absurd, is the Reason which is affigned by Vincentius o Bellovacensis and some others; That Ignatius was so called, because the Name of Jesus Christ was found written in Golden Letters in his Heart. Both these Fancies are sufficiently refelled by the Genuine Acts of his Martyrdom; which give a more Rational Account of the Name, and fuch as plainly intimates that it was no peculiar Title of Ignatius, but common to him with all other Christians: As indeed Bishop Pearson does abundantly prove from several Passages of Clemens Alexandri-

B 3.

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[[]m] Acta Ignat. ap. Grabe Spicil. T. 2. p. 10.
[n] Pearson Vind. Ignat. Par. 2. c. 12. p. 397. Cave's Life of Ignatius. Grabe Spicil. T. 2. p. 2.
[o] Vincent. Specul. Lib. 10. c. 7.

nus, Gregory Nazianzen, Palladius, Eulogius, Theodoret, Cyril of Alexandria, Photius, Maximus, and others. Particularly Clemens [p] affigns the same Reason of the Name, as Ignatius does; That the Christian is therefore called Θεοφορών and Θεοφορών Φ, because, as the Apostle says, he is the Temple of God. We sometimes also meet with the Name Christophori in the same Sense; as in the Epistle of Phileas, Bishop of Thmus, recorded by Eusebius; where speaking of the Martyrs of his own time, he gives them the Title of χειστρόςοι μάς πυχες, [q] because they were Temples of Christ, and acted by his Holy Spirit.

Sect. 5.

Sect. 5.

And fometimes and qualify'd Sense; alluding to the Christi.

Christi.

St. Ambrose, in one place, gives them the Name of Christi, in a qualify'd Sense; alluding to the Signification of the Word Christus in Scripture; where it sometimes

fignifies any one that is anointed with Oyl, or receives any Commission from God by a Spiritual Unction. In which Sense, every Christian is the Lord's Anointed. And therefore he says, it is no Injury [r] for the Servant to bear the Character of his Lord, nor for the Soldier to be called by the Name of his General; forasmuch as God himself hath said, Touch not mine anointed, or my Christs; Christos meos, as now the Vulgar Translation reads it, (Pfal. 105. 15.) And St. Jerom also, who in his Notes upon the Place [s] observes, That all Men

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[[]p] Clem. Strom. Lib. 7. p. 748.

[q] Euseb. Lib. 8.
c. 10.

[r] Ambros. de Obit. Valentin. T. 3. p. 12.

Nec injuriam putes, Characteri Domini inscribuntur & Servuli,
& nomine Imperatoris signantur Milites. Denique & ipse Dominus dixit, Nolite tangere Christos meos.

[r] Hieron.

Com. in Pfal. 104. Ecce ante Legem Patriarche non unchi Reguli unguento, Christi dicuntur. Christi autem sunt, qui Spirita
Sancto unguntur.

are called Christs, who are anointed with the Holy Ghost; as the Ancient Patriarchs before the Law, who had no other Unction. Yet we do not find that the Christians generally took this Name upon them, but rather reserved it to their Lord, as his peculiar Name and Title.

Yet it is very observable, That in all the Names they chose, there was still some peculiar Relation to Christ and God, from whom they would be named, and not from any Mortal Man, how great or

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Sect. 6.
Christians great Enemies to all PartyNames, and Human
Appellations.

any Mortal Man, how great or eminent soever. Party-Names, and Human Appellations, they ever professed to abhor. We take not our Denomination from Men, says Chrysoftom; [t] We have no Leaders, as the Followers of Marcion, or Manichaus, or Arius. No, fays Epiphanius, [u] The Church was never called fo much as by the Name of any Apostle: We never heard of Petrians, or Paulians, or Bartholom eans, or Thaddeans; but only of Christians, from Christ. I honour Peter, fays another Father [w], but I am not called a Petrian; I honour Paul, but I am not called a Paulian: I cannot bear to be named from any Man, who am the Creature of God. They observe, that this was only the Property of Seds and Herefies, to take Party-Names, and denominate themselves from their Leaders. The great and venerable Name of Christians was neglected by them, whilst they prophanely divided themselves into Human Appellations; as Grea gory Nyssen [x] and Nazianzen complain. Thus Ba-

B 4

[[]s] Chrysoft. Hom. 33. in Act. [s] Epiphan. Hær. 42. Marcionit. Item Hær. 10. [w] Greg. Naz. Orat. 31. p. 506. See also Athan. Orat. 2. contra Arian. Greg. Nyss. de Perfect. Christ. T. 3. p. 276. [x] Nyss. contra Apollin. T. 3. p. 261. Naz. Orat. ad Episcop.

fil observes [y] how the Marcionites and Valentinians rejected the Name of Christians, to be called after the Names of Marcion and Valentinus, their Leaders, Optatus [z] and St. Austin [a] bring the same Charge against the Donatists. Optatus says, it was the usual Question of Donatus to all Foreigners; Quid apud vos agitur de Parte mea? How go the Affairs of my Party among you? And the Bishops who were his Followers, were used to subscribe themselves, Ex Parte Donati. Epiphanius observes the fame of the Audians, [b] Colluthians, and Arians; And he tells us more particularly of Meletius and his Followers, [c] That having formed a Schifm, they left the old Name of the Catholick Church and stiled themselves by a distinguishing Character, The Church of the Martyrs; with an invidious Defign, to cast a Reproach upon all others that were not of their Party. In like manner, as the Arian stiled themselves Lucianists [d] and Conlucianists, pretending to follow the Doctrine of Lucian the Martyr.

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But the Church of Christ still kept to the Name of Christian. This was the Name they gloried in as most expressive of their Unity and Relation to Christ. Eusebius [e] records a memorable Story out of the Epistle of the Churches of Lyons and Vienna, in France; concerning one Sanctus a Deacon of the Church of Vienna, who suffer'd in the Persecution under Antonine; That being put to the Rack, and examined by the Magistrates concerning his Name, his Country, his City, his Quality, whether

^[7] Basil. Com. in Psal 48. p. 245. [2] Optat. Lib. 3. p. 66. [6] Aug. Ep. 68. ad Januar. [6] Epiph. Hær, 70, Audianor. Id. Hær. 69. Arian. [6] Epiph. Hær. 68. Meletian. [d] Theodor. Hist. Eccl. Lib. r. c. 5. Epiphan. Hær, 69. Arian. [6] Euseb. Lib. 5. c. 1.

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he were bond or free; his Answer to all their Queflion was, I am a Christian: This, he said, was to
him both Name and City, and Kindred and every
thing. Nor could the Heathen with all their Skill
extort any other Answer from him. St. Chrysostom [f]
gives the like Account of the Behaviour of Lucian
the Martyr before his Persecutors; and there are some
other Instances of the same Nature, by which we
may judge how great a Veneration they had for the
Name Christian.

The Importunity of Hereticks made them add another Name to this, viz. that of Catholick; which was as it were their Sirname, or Characteristick, to distinguish

Sect. 7.
Of the Name Catholick, and its Antiquity.

them from all Sects, who though they had Party-Names, yet sometimes sheltered themselves under the common Name of Christians. This we learn from Pacian's Epistle [g] to Sempronian the Novatian Heretick, who demanding of him the Reafon why Christians called themselves Catholicks: He answers, that it was to discern them from Hereticks, who went by the Name of Christians. Chrifian is my Name, fays he, and Catholick my Sirname: The one is my Title, the other my Character or Mark of Distinction. Hereticks commonly confined Religion, either to a particular Region. or some select Party of Men, and therefore had no Pretence to stile themselves Catholicks: But the Church of Christ had a just Title to this Name, being called Catholick (as Optatus [b] observes) be-

[f] Chrysoft. Homil. 46. in Lucian. T. 1. p. 602.

[[]g] Pacian. Ep. 1. ad Sempronian. Christianus mihi nomen est, Catholicus Cognomen. Illud me nuncupat, Istud ostendit.

[[]b] Optat. Lib. 2. p. 46. Cum inde dicta sit Catholica, quod sit Rationalis & ubique diffusa,

cause it was universally diffused over all the World. And in this Sense the Name is as ancient almost as the Church it self. For we meet with it in the Pas-Tion of Polycarp [i] in Eusebius, in Clemens [k] Alexandrinus, and Ignatius [1]. And so great a Regard had they for this Name, that they would own none to be Christians, who did not profess themselves to be of the Catholick Church. As we may fee in the [m] Acts of Pionius the Martyr, who being asked by Polemo the Judge, Of what Church he was? Answered, I am of the Catholick Church: For Christ has no other.

Sect. 8. Name , Ecclesiaflicks, given to all Christians.

I must here observe farther, that the Name of Ecclefiafticks was In what Sense the fometimes attributed to all Christians in general. For though this was a peculiar Name of the Clergy, as contradiffinet from the Lai-

ty in the Christian Church; yet when Christians in general are spoken of, in Opposition to Jews, Infidels and Hereticks, then they have all the Name of Ecclesiasticks, or Men of the Church; as being neither of the Jewish Synagogues, nor of the Heathen Temples, nor Heretical Conventicles, but Members of the Church of Christ. In this Sense and is canarmasmi is often used by [n] Eusebius and Cyril [o] of Jerusalem. And Valisius [p] observes the same in Origen, Epiphanius, St. Ferome and others.

Sect. 9. Sometimes also we find the

Sect. 9. The Christian Reli- Word Adyua put absolutely to fig-

[0] Cyril. Catech. 15. n. 4. [p] Valef. Not. in Eufeb. Lib.

a. cap. 25.

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[[]k] Clem. Alex. Strom. [i] Euseb. lib. 4. c. 15. [1] Ignat. Ep. ad Smyrn. n. 8. [m] Act. Pionii ap. Baron. an 254. n 9. Cujus, inquit Polemo, es Ecclesie? Respondit Pionius, Catholicæ: Nulla enim est alia apud Chri-[n] Euseb. Lib. 4. c. 7. Lib. 4. cap. 27.

nify the Christian Religion; as gion called Δόγμα, Chrysoftem [q] and Theodoret and Christians is τε [r] fay, St. Paul himself uses the

Word in his Epiftle to the Epbefi-

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ans, 2. 15. And Estius [s] assures us it was the common Interpretation of all Ancient Expositors, both Greek and Latin, upon that Place. And hence it was that Christians were called sometimes is it is the part of the Faith, meaning the Faith of Christ. As in the Rescript of Aurelian the Emperor against Paulus Samosatensis, recorded by [t] Euslebius, the Bishops of Italy and Rome are stilled, Ensurant is Symat, Bishops of the Faith, that is, the Christian Faith.

The Heathens also were used to confound the Names of Jews Sect 10. Christians called and Christians together : Whence Jews by the Heathen. in Heathen Authors the Name of Fews by mistake is often given to the Christians. Thus Dio in the Life of Domitian [u] speaking of Acilius Glabrio, a Man of Confular Dignity, fays he was accused of Atheism, and put to Death for turning to the Jews Religion: Which, as Baronius [w] and others observe, must mean the Christian Religion, for which he was a Martyr. So when Suetonius [x] says, that Claudius expelled the Jews from Rome, because they grew tumultuous by the Inftigations of Chrestus; 'tis generally concluded by Learned [7] Men, that under the Name of Fews

[t] Euseb, Lib. 7. c. 30. [u] Dio in Domit.

[w] Baron. an. 94. n. I. [x] Sueton. Claud. c. 26. Judeos Impulfore Chresto affidue tumultuantes Roma expulit.

[[]q] Chryf. Hom. 5. in Ephef. [r] Theod. Com. in Ephef. 2 15. [s] Eft. Com. in Eph. 2. 14.

[[]y] Hotting. Hift. Eccl. T. 1. p. 37. Basnag. Exerc. in Baron. p. 139. Selden, de Synedr. Lib. 1. c. 8, who cites Lipsius, Petavi-us, and many others.

Sect. 11.
Christ by the Heathens commonly called Chrestus, and
Christians, Chresti-

The Heathens committed another mistake in the Pronunciation of our Saviour's Name, whom they generally called Chrestus instead of Christus; and his Followers Chrestians for Christians: Which

is taken notice of by Justin Martyr [b], Tertullian [c], Lastantius [d], and some others: who correct their Mistake, though they have no great Quarrel with them upon this Account; for both Names are of good Signification. Christus is the same with the Hebrew Messias, and signifies a Person anointed to be a Priest or King; and Chrestus being the same with the Greek Xensos, implies Sweetness and Goodness. Whence Tertullian [e] tells them, that they were unpardonable for prosecuting Christians merely for their Name, because both Names were Innocent, and of excellent Signification.

The Christians therefore did not wholly reject this Name, though it was none of their own Imposing. As neither did they refuse to be called fews, in that Sense as the Scripture uses the Word, to distinguish the People of God from the Synagogue of Satan, Rev.

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^[2] Spartian. in Caracal. c. Y. [3] Tertul. ad Scapul. c. 4. Laste Christiano educatus. [6] Just. M. Apol. c. 3. [6] Last. Lib. 4. c. 7. [6] Tertul. ibid. Christianus quantum interpretatio est, de Unctione deducitur. Sed & cum perperam Chrestianus pronunciatur à vobis (nam nec Nominis certa est notitia penes vos) de suavitate vel benignitate compositum est. Oditur ergo in hominibus innocuis etiam nomen innocuum.

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2. 9. Though to avoid the Subtilties of the Ebionites and Nazarens, who were for blending the Ceremonies of the Law with the Faith of the Gospel, they rather chose to avoid that Name, and stuck to the Name of Christians.

CHAP. II.

Of the Names of Reproach which the Jews, Infidels and Hereticks cast upon the Christians.

Befides the Names already spother reproachful Names cast upon Nazarens by the them by their Adverfaries, which Jews and Heathens. it will not be improper here to mention. The first of these was Nazarens, a Name of Reproach given them first by the Fews, by whom they are stiled the Sect of the Nazarens, Act. 24. 5. There was indeed a particular Herefy, who call'd themselves Nalwegiou: And Epiphanius [f] thinks the Fews had a more especial Spite at them, because they were a fort of Fewish Apostates, who kept Circumcifion and the Mosaical Rites together with the Christian Religion: And therefore, he says, they were used to Curse and Anathematize them Three times a Day, Morning, Noon and Evening, when they met in their Synagogues to pray, in this direful Form of Execration, Sheara egous à Geds red value des, Send thy Curse, O God, upon the Nazarens. But St. ferom [g] fays this was levelled at Christians in

[[]f] Epiphan. Hær. 29. n. 9. [g] Hieron. Com. in Efa. 49. T. 5. p. 178. Ter per fingulos dies sub nomine Nazarenorum maledicunt in Synagogis suis.

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general, whom they thus anathematized under the Name of Nazarena And this feems most probable. because as both St. Ferom [b] and Epiphanius himfelf [i] observes, the Fews termed all Christians by way of Reproach, Nazarens. And the Gentiles took it from the Fews, as appears from that of Datiamus the Prætor in Prudentius, [k] where speaking to the Christians, he gives them the Name of Nazarens, Some [1] think the Christians at first were very free to own this Name, and esteemed it no Reproach, till fuch time as the Herefy of the Nazarens broke out, and then in Deteftation of that Herely they forfook that Name, and called themselves Christians. Acts 11, 26. But whether this be faid according to the exact Rules of Chronology, I leave those that are better skilled to determine.

Another Name of Reproach Sect. 2. was that of Galilæans, which was fulian's ordinary Stile, whenever he spake of Christ or Christians. Thus in his Dialogue with old Maris a blind Christian Bishop, mentioned by Sozomen, [m] he told him by way of Scoff, Thy Galilæan God will not cure thee. And again, in his Epistle [n] to Arsacius High-Priest of Galatia, The Galilæans maintain their own Poor and ours also. The like may be observed in Socrates [o], Theodoret [p], Chrysostom [q], and Gregory Nazianzen [r], who adds, That he not only called

[[]h] Id. de Loc. Hebr. T. 3. p. 289. Nos apud veteres, quasi opprobrio Nazaræi dicebamur, quos nunc Christianos vocant.
[i] Epiphan, ibid. [k] Prudent. Sei separer. Carm.
5. de S. Vincent.

Vos Nazareni affiftite,

Rudemq; ritum spernite. Id. Hymno 9. de Rom. Mart.
[1] Junius Parallel.Lib. 1. c. 8. Godwyn Jew. Rites. Lib. 1. c. 8.
[m] Sozom. Lib. 5. c. 4.
[n] Ap. Sozom. Lib. 5. c. 16.
[e] Socrat. Lib. 3. c. 12.
[p] Theodor. Lib. 3. c. 7. & 21.
[q] Chrys. Hom. 63. Tom. 5.
[r] Naz. 1. Investive them.

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hem Galilaans himself, but made a Law that no one hould call them by any other Name; thinking thereby to abolish the Name of Christians.

They also called them Atheists, Sea. 2. and their Religion the Atheilm or Alfo Atheiles. mpiety, because they derided the Worship of the Heathen Gods. Dio [s] fays, Acilian Glabrio was put to Death for Atheism, meaning the Christian Religion. And the Christian Apologists. Athenagor as [t], Justin Martyr [u], Arnobius [w], and others, reckon this among the Crimes which the Heathens usually lay to their Charge. Eusebius favs x the Name was become so common, that when the Persecuting Magistrates would oblige a Christian o renounce his Religion, they bad him abjure it in this Form, by faying among other things, alpe 780 'Ables. Confusion to the Atheists, Away with the Impious, meaning the Christians.

To this they added the Name
of Greeks and Impostors. Which
and Greeks and
is noted by St. Ferom [y] who Impostors.

fays, Wheresoever they saw a Christian, they would presently cry out, i remote the sime, Behold a Grecian Impostor! This was the Character which the fews gave our Saviour, i radio of, That Deceiver. Mat. 27. 63. And fustin [2] Martyr says, they endeavoured to propagate it to Posterity, sending their Apostles or Emissaries from ferusalem to all the Synagogues in the World, to bid them beware of a certain Impious, Lawless Sect,

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^[1] Dio in Domitian.
[2] Athen. Legat, pro Christ.
[2] Just. Apol. 1. p. 47.
[2] Euseb. Lib. 4. c. 15.
[3] Hieron. Ep. 10. ad Furiam.
Ubicunque viderint Christianum, statim illud de Trivio,
[3] yeans statime, vocant Impostorem.
[2] Justin. Dial.
[3] C. Tryph. p. 335.

lately risen up under one Jesus a Galilean Impostor. Hence Lucian [a] took occasion in his Blasphemous Raillery to style him the Crucifyed Sophister. And Celsus [b] commonly gives him and his Followers the Name of paral, Deceivers. So Asclepiades the Judge in Prudentius, [c] complements them with the Appellation of Sophisters; And Ulpian [d] proscribes them in a Law by the Name of Impostors.

The Reason why they added the Name of Greeks to that of Impostors, was (as Learned Men [e] conjecture) because many of the Christian Philosophers took upon them the Grecian or Philosophick Habit, which was the Polician or Pallium: Whence the Greeks were called Palliati, as the Romans were called Togati, or Gens Togata, from their proper Habit, which was the Toga. Now it being some Offence to the Romans to see the Christians quit the Roman Gown, to wear the Grecian Cloak; they thence took occasion to mock and deride them with the scurrilous Names of Greeks, and Grecian Impostors. Tertulian's Book de Pallio was written to shew the spiteful Malice of this foolish Objection.

Sect. 5.

Magicians.

Sect. 6.

Iftep farther in their Malice: and because our Saviour and his Followers did many Miracles, which they imputed to Evil Arts and the Power of Magick; they therefore generally declaimed against them as Magicians, and

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[[]a] Lucian. Peregrin.
[b] Celf. ap. Orig. Lib. v. p. 6.
[c] Prudent. wei 500. Carm 9. de Romano Mart. Quis hos
Sophistas error invexit novus? &c.

eff, si (ut vulgari verbo Impostorum utar) si exorcisavit.

[[]e] Kortholt. de Morib. Christian. c. 3. p. 23. Baron. an. 56.n. 11

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under that Character exposed them to the Fury of the Vulgar. Celfus [f] and others pretended that our Saviour studied Magick in Egypt: And St. An-Stin [g] fays, it was generally believed among the Heathen, that he wrote some Books about Magick too, which he delivered to Peter and Paul for the use of his Disciples. Hence it was that Suctionius [b] speaking in the Language of his Party, calls the Christians, Genus bominum Superstitionis Malefica. The Men of the Magical Superstition. As Asclepiades the Judge in Prudentius [i] stiles St. Romanus the Martyr, Arch-Magician. And St. Ambrose obferves in the Passion of St. Agnes [k] how the People cryed out against her, Away with the Sorceres! Away with the Enchanter! Nothing being more common, than to term all Christians, especially fuch as wrought Miracles, [1] by the odious Name of Sorcerers and Magicians and Mogue ?

The New Superstition was a Seat 6.

nother Name of Reproach for the The New SuperChristian Religion. Suctonius gives fittion.

it that Title, [m], and Pliny and

Tacitus add to it [n] the Opprobrious Terms of wicked and unreasonable Superstition. By which Name also Nero triumphed over it, in his Trophies which he set up at Rome, when he had harassed the Christians with a most severe Persecution. He gloried that he had purged the Country of Robbers,

[[]f] Origen. cont. Celf. Lib. 2. Arnobius lib. 1. p. 36.

[[]s] Aug.de Consensu Evang.Lib. 1.c.9. [h] Sueton. Neron c. 16. [i] Prudent, mei 519. Hymn. 9. de S. Romano. Quousque tandem summus hic nobis Magus illudit? [k] Ambr. Serm. 90. in S. Agnen. Tolle Magam! Tolse Malesteam! [l] See Kortholt de Morib. Christ. c. 4. [m] Sueton. Nero. c. 16. [n] Plin. Lib. 10. Ep. 97. Nihil aliudinveni, quam Superstitionem Pravam & Immodicam. Tacit. Annal. 15 c. 44. Exitiabilis superstitio.

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and those that obtruded and inculcated the new Superflition [o] upon Mankind. By this, there can be no doubt he meant the Christians, whose Relieion is called the Superstition in other Inferiprions of the like Nature. See that of Diocletian cited in Baronius, An. 304. from Occo. Superstitione Christiano

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Not much unlike this was that other Name which Porphyry [p] and some others give it, when they call it the Barbarous, New, and Strange Religion. In the Acts of the Famous Martyrs of Lyons, who fuf. fered under Antoninus Pius, the Heathens fcomfully infult it with this Character. For having burne the Martyrs to Ashes, and scattered their Remains into the River Rhone, they faid, they did it to cut off their Hopes of a Refurrection, upon the strength of which they fought to obtrude [4] the New and Strange Religion upon Mankind. But now let us fee whether they will rife again, and whether their God can help and deliver them out of our Hands.

Celfus gives them the Name of Sibyllifts [r], because the Christians Sect. 7. Christians, why in their Disputes with the Heathens. called SibyHifts. sometimes made use of the Authority of Sibylla their own Prophetess against them, whose Writings they urged with so much Advantage to the Christian Cause, and Prejudice to the Idea then, that Justin Martyr [s] fays, the Roman Governors made it Death for any one to read them, or Hyftaspes, or the Writings of the Prophers.

[[]o] Inscript. Antiq. ad Calcem Sueton. Oxon. NERONI. CLAUD. CAIS. AUG. PONT. MAX. OB. PROVINC LATRONIB. ET. HIS. QUI NOVAM GENERI. HUM SUPERSTITION [p] Ap. Euseb, Hift. INCULCAB. PURGAT. Eccl. Lib. 6. c. 19. Bascaer roxunua. [9] Act. Marc. Lugd. ap. Euseb. Lib. 5. c. 1. Opnominan Carne & garrie. [7] Origen, c, Celf. Lib. 5. p. 272. [7] Juft. Apol. 2. p. 82. They

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They also reproached them with Sea. 8. the Appellation of Brasavaror, Self-Murderers, because they readily offered themselves up to Martyrdom, and chearfully underwent any violent Death, which the Heathers could inflict upon them. With what eagerness they courted Death, we learn not only from the Christian [t] Writers themselves, but from the Testimonies of the Heathens [u] concerning them. Lucian [w] fays they not only despised Death, but many of them voluntarily offered themselves to it, out of a Perfuafion that they should be made Immortal, and live for ever. This he reckons Folly, and therefore gives them the Name of Kanodalpares, the Miserable Wretches that threw away their Lives. In which Sense Porphyry [x] also stiles the Christian Religion. Bascaeov ronunua, The Barbarous Boldness. As Arrius. Antoninus [y] terms the Professors of it, & Sunder The Stupid Wretches, that had fuch a mind to die; And the Heathen in Minucius [2]. Homines deplorate ac de-Sperate Factionis, The Men of the Forlorn and De-sperate Faction. All which agrees with the Name Biathanati, or Biæothanati, as Baronius [a] understands it. Though it may fignify not only Self-Murderers, but (as a Learned Critick [b] notes) Men that expect to live after Death. In which Senfe the Heathens probably might use it likewise, to ridicule the Christian Doctrine of the Resurrection; on which, they knew, all their fearless and undaunted Courage was founded. For fo the fame Heathen in Minucius endeavours to expose at once both their Resolution and

[6] Suicen Thefaur Ecclefiaft. T. 1. p. 690. ... nord

[[]t] See these Collected in Pearson Vind. Ignat. Par. 2. c. 9. p. 384. [u] Arrius Antonin. ap. Tertul. ad Scap. c. 4. Tiberian. in Joh. Malela Chronic. [w] Lucian. de Mort. Peregrin. [x] Porphyr. ap. Euseb. Hist. Eccl. I. 6. c. 19. [y] Tertul. ibid. [w] Minuc. Octav. p. 25. [a] Baron. an. 138. n. 5.

their Belief: O Strange Folly, and incredible Madnels! says he; they despise all present Torments, and yet fear those that are Future and Uncertain: They are asked of dying after Death, but in the mean time do not fear to die. So vainly do they flatter themselves, and allay their Fears, with the hopes of some reviving Comforts after Death. For one of these Reasons then they gave them the Name of Biothanati, which Word expressy occurs in some of the Acts of the ancient Martyrs. Baronius observes [c] out of Bede's Martyrology, that when the Seven Sons of Symphorosa were Martyred under Hadrian, their Bodies were all cast into one Pit together, which the Temple-Priess named from them, Ad septem Biothanatis, The Grave of the Seven Biothanatis.

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Sect. 9.

Parabolarii, and Desperati, The Bold and Desperate Men. The Parabolarii or Parabo-

lani among the Romans, were those bold adventurous Men, who hired out themselves to fight with wild Beafts upon the Stage or Amphitheatre, whence they had also the Name of Bestiarii, and Confectores. Now because the Christians were put to fight for their Lives in the same manner, and they rather chose to do it than deny their Religion, they therefore got the Name of Paraboli, and Parabolani: Which though it was intended as a Name of Reproach and Mockery, yet the Christians were not unwilling to take it to themselves, being one of the truest Characters that the Heathens ever gave them. And therefore they fometimes gave themselves this Name by way of Allusion to the Roman Paraboli. As in the Passion * of Abdo and Senne in the time of Valerian, the Martyrs who were exposed to be devoured by Wild

[[]c] Baron. an. 138. n. 5. * Acta Abdon. & Sennes ap. Suicer. Beafts

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Beasts in the Amphitheatre, are said to enter, Ut andacissimi Parabolani, as most resolute Champions, that
despised their own Lives for their Religion's sake.
But the other Name of Desperati they rejected as a
Calumny, retorting it back upon their Adversaries,
who more justly deserved it. Those, says Lattantius [d], who set a Value upon their Faith, and will
not deny their God, they first torment and butcher
them with all their might, and then call them Desperado's, because they will not spare their own Bodies:
As if any thing could be more Desperate, than to
torture and tear in pieces those whom you cannot
but know to be Innocent.

Tertullian mentions another Name, which was likewise occasion'd by their Sufferings. The Martyrs which were burnt alive, were usually tied

Sect. 10. Sarmentitii, and

to a Board or Stake of about Six Foot long, which the Romans called Semaxis; and then they were furrounded or covered with Faggots of small Wood, which they called Sarmenta. From this their Punishment, the Heathen who turned every thing into Mockery, gave all Christians the despiteful Name of Sarmentitii and Semaxii [e].

The Heathen in Minucius [f] takes occasion also to reproach them under the Name of the Lucifugax Natio. Sculking Generation, or the Men that loved to prate in Corners and the Dark. The ground of which scurrilous Reslection was only this, That they were forced to hold their Religious Assemblies in the

Night

[[]d.] Lact. Inflit. Lib. 5. c. 9. Desperatos vocant, quia corpori suo minime parcunt, &c. [e] Tertul. Apol. c. 50. Licet nunc Sarmentitios & Semaxios appelletis, quia ad Stipitem dimidii Axis revincti, Sarmentorum ambitu exurimur. [f] Minuc. octav. p. 25. Latebrosa & Lucisugax Natio, in publicum muta, in angulis garrula.

Night to avoid the Fury of the Persecutions. Which Celsus [g] himself owns, though otherwise prone enough to load them with hard Names and odious Reflections.

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The same Heathen in Minucius Sect: 12. gives them one scurrilous Name Plautina Profamore, which it is not very easy to pia, and Pistores: guess the meaning of. He calls them Plantinians [b], Homines Plantinæ Profapiæ. Rigaltius [i] takes it for a Ridicule upon the Poverty and Simplicity of the Christians, whom the Heathens commonly represented as a Company of poor ignorant Mechanicks, Bakers, Taylors, and the like; Men of the same Quality with Plantus, who as St. Ferom [k] observes, was so Poor, that in a time of Famine he was forced to hire out himself to a Baker to grind at his Mill, during which time he wrote Three of his Plays in the Intervals of his Labour. Such fort of Men Cacilius fays the Christians were: and therefore he stiles Octavius in the Dialogue, Homo Plantina Profapia, & Piftorum pracipuus, A Plantinian, a chief Man among the Illiterate Bakers, but no Philosopher. The same Reflection is often made by Celfus. You shall see, says he [1], Weavers, Taylors, Fullers, and the most Illiterate and Rustick Fellows, who dare not speak a Word before Wife Men, when they can get a Company of Children and filly Women together, fet up to teach strange Paradoxes amongst them. This is one of their Rules, fays he again [m], Let no Man that is Learned, Wife, or Prudent, come among us; but if any be Unlearned, or a Child, or an Idiot, let him freely come;

[[]g] Origen. c. Celf. Lib. 1. p. 5. [b] Minuc. p. 37. Quid ad hee audet Octavius homo Plautine Profapiæ, ut Pifforum præcipuus ita postremus Philosophorum? [i] Rigalt. in Loc. [k] Hieron. Chronic. an. 1. Olymp. 145. [l] Origen. c. Celf. Lib. 3. p. 144. [m] Ibid. p. 137.

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So they openly declare, that none but Fools and Sots, and fuch as want Sense, Slaves, Women and Children, are fit Disciples for the God they worship.

Nor was it only the Heathens that thus reviled them, but commonly every perverse Sect among the Christians, had some reproachful Name to cast upon them. The

Sect. 13. With what Names the Hereticks reproached the Orthodox Christians.

Novation Party called them Corne-

lians [o], because they communicated with Cornelius Bilhop of Rome, rather than with Novatianus his Antagonist. They also termed them Apostaticks, Capitolins, Synedrians, because [p] they charitably decreed in their Synods to receive Apostates, and such as went to the Capital to Sacrifice, into their Communion again upon their fincere Repentance. The Neforians [q] termed the Orthodox Cyrillians; and the Arians [r] called them Eustathians and Paulinians. from Eustathius and Paulinus Bishops of Antioch. As also Homoousians, because they kept to the Doctrine of the busines, which declared the Son of God to be of the same Substance with the Father. The Author of the Opus Imperfectum on St. Matthew, under the Name of Chryfostom [s] Stiles them expresly, Hæress Homocusianorum, The Herefy of the Homocusians. And so Serapion in his Conflict with Arnobius [t] calls them Homoousianates, which the Printed Copy reads corruptly Homuncionates, which was a Name for the Nefforians.

^[0] Eulog. ap. Phot. Cod. 280. [p] Pacian. Ep. 2.ad Sempronian. [9] Ep. Legat. Schismat. ad fuos in Ephelo in Act. Con. Ephel. Con. T. 3. p. 746. (r) Sozom. Lib. 6, c. 21. [1] Opus Imperf. Hom. 48. [1] Conflict. Arnob. & Serap. ad calcem Irenæi. p. 519.

Sect. 14. con
Christians called
Psychici by the
Montanists.

The Cataphrygians or Montanifi, commonly called the Orthodox Yuxubs, Carnal; because they rejected the Prophecies and pretended Inspirations of Montanus, and

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would not receive his Rigid Laws about Fasting, nor abstain from Second Marriages, and observe Four Lents in a Year, &c. This was Tertulian's ordinary Compliment to the Christians in all his Books [u] written after he was fallen into the Er-He calls his own Party The Spirirors of Montanus. tual; and the Orthodox the Carnal: And some of his Books [w] are expresly entituled, Adversus Psychicos. Clemens Alexandrinus [x] observes, the same Reproach was also used by other Hereticks beside the Montanists. And it appears from Irenaus, that this was an ancient Calumny of the Valentinians, who stiled themselves the Spiritual and the Perfect, and the Orthodox the Secular and Carnal, [7] who had need of Abstinence and Good Works, which were not necessary for them that were Perfect.

The Millenaries stilled them AllegoSect. 15.
Allegorists by the Prophecy of the Saints Reigning a
Thousand Years with Christ, Rev.
20. 4. to a Mystical and Allegorical Sense. Whence Eusebius (2) observes of Nepos the Egyptian Bishop, who wrote for the Millennium, that he entituled his Book, EARY 205 'ANAPPELS WY, A Consutation of the Allegorists.

Actius

[[]u] Tertul. adv. Prax. c. 1. Nos quidem agnitio Paracleti diffunxit à Psychicis. Id. de Monogam. c. 1. Hæretici nuptias auferunt, Psychici ingerunt. See also c. 11. and 16. [w] De Jejuniis adv. Psychicos. De Pudicitia, Gra. [w] Clem. Alex. Strom. Lib. 4 p. 511. [y] Iren. Lib. 1. c. 1. p. 29. Nobis quidem, quos Psychicos vocant, & de seculo esse dicunt, necestariam continentiam, Gra. [x] Euseb. Lib. 7. c. 24.

Actius the Arian gives them the Sea. 16. abusive Name of xemi); by Chronitæ by the which he feems to intimate, that Actians; Simplices their Religion was but Temporary. by the Manichees: and would shortly have an end; Anthropolatræ by the Apollinarians. when as the Character was much more applicable to the Arians themselves, whose Faith was fo lately forung up in the World; as the Author of the Dialogues de Trinitate, under the Name of Athanafius, who confutes Aetius, a inftly retorts upon him.

The Manichees, as they gave themselves the most Glorious Names of Electi, Macarii, Catharista, mentioned by [b] St. Austin; so they reproached the Catholicks with the most contemptible Name of Simplices, Idiots; which is the Term that Manichaus himself used in his Dispute [c] with Archelaus the Mesopotamian Bishop, stilling the Christian Teachers, Simpliciorum Magistros, Guides of the Simple; because they could not relish his Execrable Doctrine concerning Two Principles of Good and Evil.

The Apollinarians were no less injurious to the Catholicks, in fixing on them the odious Name of Anthropolatra, Man-Worshippers; because they maintained that Christ was a Perfect Man, and had a Reasonable Soul and Body, of the same Nature with ours; which Apollinarius denied. Gregory Nazianzen [d] takes notice of this Abuse, and sharply replies to it; telling the Apollinarians, that they themselves much better deserved the Name of Sarcolatra, Flesh-Worshippers: For if Christ had no Human Soul, they must be concluded to worship his Flesh only.

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[[]a] Athan, Dial. 2. de Trinit. T. 2. p. 193. [b] Aug. de Hær. c. 46. [c] Archel. Difp. adv. Manichæum ad calcem Sozomen, Ed. Valef. p. 197. [d] Naz. Ep. 1. ad Cledon.

Sect. 17. Philofarcae and Peluliota, &c , by the Origenians.

The Origenians, who denied the Truth of the Refurrection, and afferted that Men should have only Aerial and Spiritual Bodies in the next World, made Jests upon the Catho(

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licks, because they maintain'd the contrary, That our Bodies should be the same Individual Bodies, and of the same Nature that they are now, with Flesh and Bones, and all the Members in the same Form and Structure, only alter'd in Quality, not in Substance. For this they gave them the opprobrious Names of Simplives and Philofarca [e], Idiots, and Lovers of the Flesh ; Carnei, Animales, Jumenta, Carnal, Sensual, Animals; Lurei, Earthy; Pelufiotes [f], which is a Term of the same Importance, from the Greek Word. mixer Lutum, asSt. Ferom himfelf (*) explains it. So that though Baronius from fome Copies reads this Name. Pilosiota, yet the true Reading is Pelusiota, as the Pasfage cited in the Margin plainly evinces.

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But of all others the Luciferians Sect. 18. gave the Church the rudest Lan-The Synagogue of guage; stiling her the Brothel-Antichrist and Sa- guage; Itting her the Brothel-tan, by the Lucife- house, and Synagogue of Antichrist and Satan; because she allow'd those Bishops to retain their Honour and Places, who were cajoled by the Arians to

[a] Hieron. Ep. 61. ad Pammach. T. 2. B. 171. Nos Simplices & Philofarcas dicere, quod eadem Offa, & Sanguis, & Caro, id eft, Vultus & Membra, totiusque Compago corporis refurgat in novistima die, [f] Id, Ep. 65 ad Pammach & Ocean de Error, Orig. p. 192. Pelusiotas nos appellant, & Luteos, Animalesque & Carneos, quod non recipiamus ea quæ Spiritus funt. [*] Id. Com. in Jerem. 29. p. 407. Que cum audi-unt Discipuli ejus (Origenis) & Grunnianæ Familiæ Stercors, putant fe Divina audire Mysteria: Nosque quod ista contemaje mus, quafi pro brutis habent animantibus, & vocant marcha 12 eo quod in Luto ifins Corporis constituti, non possinus senties cœlestia. Subthe

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subscribe the fraudulent Confession of the Council of Ariminum. The Luciferian in St. Jerom runs out in this manner against the Church; and St. Jerom says, he spake but the Sense of the whole Party, for this was the ordinary Stile [g] and Language of all the rest.

These are some of those Reproachful Names, which Hereticks concurring with Jews and Insidels, endeavoured to fasten upon the Christian Church; which I should not so much as have mentioned, but that they serve to give some Light to Antiquity, and therefore were not wholly to be passed over in a Treatise of this Nature.

CHAP. III.

Of the Several Orders of Men in the Christian Church.

H Aving given an Account of the several Names of Chri-Sect. 1. Three forts of Memstians, I proceed now to speak of bers of the Christian the Persons, and several Orders of Church, the Hys-Kanxenton. Men in the Christian Church. Some divide them into Three Ranks, others into Four, others into Five; which yet come much to the fame account, when they are compared together. Eusebius reckons but Three Orders, viz. the Hyénduoi, Tiedi, and Kanxénduoi; Rus lers, Believers, and Catechumens. There are in every Church, fays he, Three Orders of Men, [b] One of the Rulers or Guides, and Two of those

[[]g] Hieron. Dial. adv. Lucifer. T. 2. p. 135. Asserbar universum mundum esse Diaboli: Et, ut jam samiliare est eis dicere sastum de Ecclesia Lupanar --- Quod Antichristi magis Synagoga, quam Ecclesia Christi debeat nuncupari.

[b] Eusse Demonst. Evang. Lib. 7.c. 2. p. 323. Teia vast examples ruyuaru, er uso in the new plan ruyuaru r

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that are subject to them: For the People are divided into Two Classes; the misdi. Believers, and the Unbaptized, by whom he means the Catechumens. St. Ferom [i] makes Five Orders; but then he divides the Clergy into Three Orders, to make up the Number reckoning them thus, Bishops, Presbyters, Deacons, Believers, and Catechumens. In which Account he follows Origen, who [k] makes Five Degrees subordinate to one another in the Church: faving. Every one shall be punished according to the Difference of his Degree. If a Bishop or President of the Church fins, he shall have the greater Punishment. A Catechumen will deserve Mercy, in comparison of a Believer; and a Layman, in comparison of a Deacon; and a Deacon, in comparison of a Presbyter. Here are plainly St. Ferom's Five Orders; first Bishops, under the Name of Presidents of the Church; then Presbyters, after them Deacons; then Believers or Laymen; and last of all the Catechumens.

Sect. 2. Believers here Strictly taken for the Laity that were bap-

In all which Accounts, thefe Four Things are proper to be remarked. 1. That the Name, Believers, Tusde, and Fideles, is here taken in a more firich Sense only for One Order of Christians, The

Believing or Baptized Laity, in Contradiffination to the Clergy and the Catechumens, the Two other Orders of Men in the Church. And in this Sense.

[1] Hieron. Com. in Efai. 19. p. 64. Quing; Ecclesiæ Ordines, Episcopos, Presbyteros, Diaconos, Fideles, Catechumenos.

[[]k] Origen, Hom. 5. in Ezek. Pro modo graduum unufquifq; torquebitur. Majorem pænam habet, qui Ecclesiæ præsidet & Annon magis misericordiam promeretur ad comparationem Fidelis, Catechumenus? Non magis venia dignus est Laicus, si ad Diaconum conferarur? Et rursus comparatione Presbyteri Diaconus veniam plus meretur. the

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the Words Push and Fideles are commonly used in the ancient Liturgies [1] and Canons, to distinguish those that were baptized, and allowed to partake of the Holy Mysteries, from the Catechumens. Whence came that ancient Distinction of the Service of the Church, into the Missa Catechumenorum, and Missa [m] Fidelium; of which more in its proper Place.

that the Catechumens, though but Imperfect Christians, were in some measure owned to be within the Pale of the Church. Forasmucht

as Eusebius, Origen, and St. Jerom, reckon them one of the Three Orders of the Church. And the Councils of Eliberis [n] and Constantinople [o] give them expressly the Name of Christians. Tho as St. Austin [p] says, They were not yet Sons, but Servants: They belonged to the House of God, but were not yet admitted to all the Privileges of it; being only Christians at large, and not in the most strick and proper Acceptation.

And yet this is more than can be said of Hereticks properly so Called. For we may observe, 3dly, and among Christia fion, Hereticks come into no Ac-

count among Christians. They were not esteemed of, either as Catechumens, or Believers, but as mere fews, or Pagans; neither having the true Faith, nor being willing to learn it. Tertulian [q] says in

^[1] See Con. Nic. Can. 11. Con. Eliber. c. 12, 46, 51. Constit. Apost. Lib. 8. c. 34. Cyril. Hierosol. Præf. Catech. n. 3. [m] Con. Carth. 4. c. 84. Con. Valent. Hispan. c. 1. [n] Con. Elib. Can. 39. [o] Con. Const. 1. Can. 7. [p] Aug. Tract. 11. in Joh. T. 9. p. 41. Quod signum Crucis in fronte habent Catechumeni, jam de Domo magna sunt, sed siant ex servis Filii. Non enim nihil sunt, quia ad magnam Domum pertinent. [q] Tertul. de Præscript. c. 37. Si Hæretici sunt, Christiant esse non possunt.

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general, If they be Hereticks, they cannot be Chrithans. And St. Jerom [r] disputing with a Luciferian, says the same in express Terms, That Hereticks are no Christians; nor to be spoken of, but as we would do of Heathens. Lactantius [s] specifies in the Montanists, Novatians, Valentinians, Marcionites, Anthropians, Arians, faying, That they are no Chriftians, who forfaking the Name of Christ, call themselves by other Denominations. Athanasius [t] and Hilam | w | fay the fame of the Arians, That they are not Christians. Constantine [w] therefore enacted it into a Law, That they should not be called Christians, but Porphyrians; from Porphyry that Infamous Heathen, whose Practice they so much resembled in their impious Blasphemies and Reproaches of Christ and the Christian Religion. And in Imitation of this, Theadofius [x] Junior made another Law to the same Effect, against Nestorius and his Followers: That they should not abuse the Name of Chriflians; but be called Simonians, from Simon Magus the Arch Heretick. To which we may add that Decree of the General Council of Sardica, in their Synodical Epifile [y] against the Arians; where they require all Catholicks, not only to deny the Arian

[r] Hieron. Dial. c. Lucif. T. 2. p. 135. Hæretici Christiani non sunt - - Igitur præfixum inter nos habemus, de Hæretico sic loquendum sicut de Gentili. [s] Lact. Instit. Libb. 4, c. 30. [r] Athan. Orat. 2. adv. Arian. T. 1. p. 316. 'Apenavoi ovits, and sim xecstavoi. [u] Hilar. ad Const. Lib. 1. p. 98. Christianus sum, non Arrianus. [w] Const. Imp. Ep. ad Episc. ap. Socrat. Lib. 1. c. 9. [x] Cod. Theod. Lib. 16. Tit. 5. de Hæret. c. 66. Damnato portentos superstitionis Auctore Nestorio, nora congrui nominis ejus inuratur Gregalibus, ne Christianorum Appellatione abutantur: Sed quemadmodum Arriani Lege divæ memoriæ Constantini ob samistudinem impietatis Porfyriani à Porfyrio nuncupantur; sic ubiq; participes nesariæ Sestæ Nestorii Simoniani vocentur. Ses the same in the Astrof she General Council of Ephesus, Part 3. c. 45. Con. Tom. 3. p. 1209. [y] Con. Sardic. Ep Syned. ap. Theod. Lib. 2 c. 8.

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3. c. 8. ops Bishops the Title of Bishops, but even that of Chriflians. All which evidently proves, that the Ancients put a manifest Difference betwixt those who were Apostates from the Faith, and those who as yer had never made any solemn Profession of their Faith in Baptism: They allowed the Catechumens the Name of Christians, because they were Candidates of Heaven; but they judged Hereticks unworthy of that Name, because they corrupted the common Faith of Christians and denied the Lord, by whose Name they were called.

4. We may observe in the last place, that there were no Christians, but what might be reduced to nergumens rank'd some one or other of the Three in the same Class forementioned Orders: For the with Catechungar.

d. Fig. Ded Stadt hat a st

Sect. 5.

Penitents, and Energumens, as they called those that were possessed with Evil Spirits, may be ranked among the Catechumens, being commonly treated and disciplined by the Church in the fame manner as they were, and placed in the same Class with them; and the Monks and other Ascericks may be ranked under the common Head of Believers, though they had some peculiar Marks of Distinction in the Church. Yet I shall not confine my felf to speak of all those precisely in this Order. and under these Heads, but give each a distinct and proper Place in this Discourse; speaking here only of Believers in general, as they stood distinguished from the Catechumens and the Clergy of the Church and treating of the rest as occasion shall require in the following parts of this Discourse.

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and the state of the series but the early series of CHAP. IV.

citizend aprilo

A more particular Account of the Mison, or Believers; Their Titles of Honour and Privileges above the Catechumens.

Sect. I Believers otherwise called own ourvoi, the Illuminate.

HE nisti, or Fideles, being fuch as were baprized, and thereby made compleat and perfed Christians, were upon that account dignified with feveral Titles of Ho-

nour and Marks of Distinction above the Catechumens. They were hence called own course, The Illaminate: So the Council of Laodicea [2] terms those that were newly Baptized, πεοσφάτως φωτιδέντας. And Fobius [a] in Photius, or own Courton. As St. Paul himfelf in the Epistle to the Hebrews twice uses the Word illuminate for Baptized, in the Opinion of most [b] Interpreters. The Reason of the Name is given by Justin Martyr, who says [c] they were so called, because their Understandings were enlightned by the Knowledge that was consequent to Baptism. For all the Mysteries of Religion were unveiled to the Baptized, which were kept secret from the Catechumens: And sometimes also Baptism was attended with extraordinary Illuminations of the Holy Ghost, as in those whom St. Paul caused to be Baptized at Ephesus: Act. 19. 6. They spake with Tongues and prophesied.

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^[2] Con. Laodic. Can. 3. [a] Phot. Cod. 222. p. 595. & [b] See Grot. Hamond. Estius in Heb. 6. 4. & 10.32. [c] Juftin. Apol. 2. p. 94.

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2. They were hence also stiled, δεξt. 2.

Initiati, the Initiated; that is, Admid is μεμυσιμεmitted to the Use of the Sacred

Offices, and Knowledge of the Sacred Mysteries of the Christian Religion. Hence came that Form of Speaking, so frequently used by St. Chrysostom and other ancient Writers [d] when they touched upon any Doctrines or Mysteries which the Catechumens understood not, iσασιν διμμυσιμένοι, The Initiated know what is spoken. St. Ambrose writes a Book to these [e] Initiati. Isidore [f] of Pelusium, and Hespelius [g] call them μυσὰι, and others μυσαγώγησες: Whence

the Catechumens have the contrary Names, "Αμυστι, 'Αμυστι, and 'Αμυστιρών ηποι; The Uninitiated, or Unbaptized.

3. Believers were otherwise called τέλμοι, and τελμόνοι, The Perfect, because they were Consummate Christians, who had a Right

to participate of the Holy Eucharist; the π πίλειον, as it is frequently called in the Canons [b] of the Ancient Councils; where τίλειον ἐλθῶν, and πο πελείν μετέχειν, always signify Participation of the Holy Eucharist, that Sacred Mystery that unites us to Christ, and gives us the most Consummate Perfection that we are capable of in this World.

A. Tertulian adds to these the

Name of Chari Dei, The Favourites of Heaven; because their Dei, Aproi, &c.

Prayers and Intercessions were
powerful with God, to obtain Pardon for others:

D

that

[[]d] Casaubon Exerc. 16. in Baron. p. 399. observes this Phrase occurr no less than 50 times in St. Chrysostom and St. Austin.
[e] Ambros. De his qui initiantur Mysteriis.
[f] Isidor.
Lib. 4. Ep. 162. τοποιν οι μυσαι το λεγόμορον.
[g] Hesych.
Voce μυσαι.
[b] Con, Ancyran. Can. 4, 5, 6, &c.

that should address Heaven by them. Therefore, in his Instructions to the Penitents, he bids them, Charis Dei adgeniculari, sall down at the Feet of those Favourites, and commend their Suit to all the Brethren, desiring them to intercede with God for them, Tertul. de Panit. c. 9.

All these Names (and many others that might be added, which are obvious to every Reader, such as Saints, and Sons of God, &c.) were peculiar Titles of Honour and Respect given only to those who

were Tusdi, or Believers.

And hence it was, that correspondent to these Names, the FiThe Privileges of deles had their peculiar Privileges in the Fideles. 1. To the Church, above the Catechurcharist.

For, First, it was their sole Prerogative to partake of the Lord's

Table, and Communicate with one another in the Symbols of Christ's Body and Blood at the Altar. Hither none came, but such as were first initiated by Baptism. Whence the Custom was, before they went to celebrate the Eucharist, for a Deacon to proclaim "Ana 'Anoss, Holy Things for Holy Men: Ye Catechumens go forth, [i] as the Author of the Constitutions, and St. Chrysostom and some others word it.

Sect. 6. tives above Catechumens, was, to 2. To join in all flay and join with the Minister in all the Prayers of the Church; which the Catechumens were not allowed to do. For in the Ancient Service of the Church, there were no Prayers preceding the Communion-Office; but only such as particularly rela-

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[[]i] Constit. Apost. Lib. 8. c. 8. and 12. Chrysost. Hom. in Parab. de Filio Prodig. Tom. 6. wi ne of ramx sudden, &c.

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ted, either to the feveral Classes of Penitents, or the Energumeni, that is, Persons possessed with evil Spirits, or the Catechumens themselves. When these Prayers were ended, the Catechumens and all others were commanded to withdraw, and then began the Communion-Service at the Altar; where none were admitted so much as to be Spectators, save those who were to Communicate in the Eucharist. For to join in Prayers and Participation of the Eucharist, were then Privileges of the same Persons; and no one was qualify'd for the Prayers of the Church, that was not qualify'd for the Communion.

3. More particularly, the Use of the Lord's-Prayer was the sole Prerogative of the Hisdi, or Believers. For then it was no Crime, or Argument of Weakness, or Want of the Spirit, to use it; but an Honour and Privilege of the most Consummate and Persect

Soft. 7.

3. The Use of the Lord's Prayer another Prerogative of the Misdi: VV hence it was called duys misw, The Prayer of Believers.

Christians. The Catechumens were not allowed to say, Our Father, till they had first made themselves Sons by Regeneration in the Waters of Baptism. This is expressly said by St. Chrysostom [k], St. Austin [l], Theodoret [m], and several others. And for this Reason, Chrysostom [n] calls it was it and St. Austin [o] Oratio Fidelium, The Prayer of the Regenerate, or Believers; because it was their Privilege and Birth-right: It was given to them as their Property, he [p] says, and therefore they made use of

[b] Chrysoft. Hom. 2. in 2 Cor. p. 740. [l] Aug. Hom. 29. de Verb. Apost. [m] Theodor. Epir. Div. Dogm. c. 24. [m] Chrysoft. Hom. 10. in Colos. p. 1385. [s] Aug. Enchirid. c. 71. [p] Aug. Com. in Psal. 142. Orabant urique jam Fideles, jam Apostoli. Nam ista Oratio Dominica magis Fidelibus datur.

it; having a Right to say, Our Father which art in Heaven, who were born again to such a Father, by Water and the Holy Ghost.

4. Lastly. They were admitted Sect 8. to be Auditors of all Discourses 4 They were admade in the Church, even those mitted to hear Difthat treated of the most abstruce courses upon the most profound Mysteries of Points, and profound Mysteries of Religion. the Christian Religion; which the Catechamens were strictly prohibited from Hear-The Catechumens were allowed to hear the Scriptures, and the ordinary popular Discourses that were made upon them; which was no more than what some Councils [a] allow even to Fews and Gentiles: For in those Discourses they never treated plainly of their Mysteries, but in such a Covert way, as the Catechumens could not understand them. But when the Catechumens were difmissed, then they discoursed more openly of their Mysteries before the Fideles, whose Privilege it was to be the fole Auditors of fuch Discourses. This we learn from St. Ambrose; [r] who says, His common Discourses to the Unbaptized, were only upon Points of Morality; but when they were Baptized, then was the time to open to them the Mysteries and Sa-

Id Enchirid. ad Laurent. c. 71. De quotidiamis, brevibus, levibusq; peccatis ---- quotidiana Oratio Fidelium satisfacit. Eorum est enim dicere, Pater noster qui es in Cœlis; qui jam Patri tali regenerati sunt, ex aqua, & Spiritu Sancto.

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^[9] Con. Carthag. 4. Can. 84. Ut Episcopus nultum prohibeat ingredi Ecclesiam, & audire Verbum Dei, sive Gentilem, sive Hæreticum, sive Judæum, usque ad Missam Catechumenorum.

[7] Ambros. de his qui Mysteriis initiantur, c. 1. De Moralibus quotidianum Sermonem habuimus. --- Nunc de Mysteriis dicere tempus admonet, arq; ipsam Sacramentorum rationem edere, quam ante Baptismum si putassemus insinuandam nondum initiatis, prodidisse potius quam edidisse æstimaremur.

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craments of Religion: To have discoursed to them of those Things before, had been more like Expofing Mysteries, than Explaining them. St. Austin speaks to the same purpose, in one of his Sermons [1] to the newly Baptized: Having now dismissed the Catechumens, fays he, we have retained you only to be our Hearers: Because, beside those Things which belong to all Christians in common. we are now to discourse more particularly of the Heavenly Mysteries, or Sacraments; which none are qualify'd to hear, but fuch as by God's Gift are made Partakers of them. And therefore ye ought to hear them with the greater Reverence, by how much more sublime those Doctrines are, which are committed only to the Baptized and Believing Auditors, than those which the Catechumens also are wont to hear. Theodoret [t] takes notice of the same Distinction made in their Discourses, according to the Difference of their Auditors; faying, We difcourse obscurely of Divine Mysteries before the Unbaptized; but when they are departed, we speak plainly to the Baptized. From all which it is evident, that the Fideles were fingled out, as the only proper Auditors fit to hear Discourses upon the fublime Doctrines and Mysteries of Religion. And in these and the like Privileges, consisted their Prerogative above the Catechumens.

CHAP.

[[]s] Aug. Serm. r. ad Neophytos in Append. T. 10: p. 845. Dimissis jam Catechumenis, vos tantum ad audiendum retinuimus: Quia præter illa, quæ omnes Christianos convenit in commune servare, specialiter de cælestibus Mysteriis locuturi sumus, quæ audire non possunt, niss qui ea donante jam Domino perceperunt. Tanto ergo majore reverentia debetis audire quæ dicimus, quanto majora ista sunt, quæ solis Baptizatis & Fidelibus Auditoribus committuntur; quam illa quæ etiam Catechumeni audire consueverunt. [s] Theod. Quæst. 15. in Num.

CHAP.

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Of the Distinction betwixt the Laity and Clergy; and of the Antiquity of that Distinction.

Sect. r. The Fidelesotherwife called Laici, to distinguish them from the Clergy.

7 E have hitherto considered the Great Body of the Christian Church, the Fideles, as opposed to the Catechumens: We are now to view them in another Relation, as contradiffinct to the

Clergy: In which Relation they went by other Names; fuch as those of Laici, Laymen; Biennig, Seculars; 'Isla's, Private Men. The most common and Ancient Name, was that of Laici; which every where occurs in the Writings of Origen, Cyprian, and Tertullian, and others of the Third Century: Which is a thing so evident, that the greatest Enemies of this Distinction, Rigaltius [u], Salmasius, and Selden, do not pretend to dispute it; but only say, There was originally no fuch Distinction in the Church but that it is a Novelty, and owing to the Ambition of the Clergy of the Third Century, in which Cyprian and Tertullian lived.

ish Church, and adopted into the Christian by the

The Antiquity of this Distinction prowed against Rigaltius, Salmalius, and Selden.

This Accusation reflects highly upon St. Cyprian, and other Holy Martyrs his Contemporaries; who were as far from the Ambition that is charged upon them, as the Authors are from Truth, that bring the Charge. For indeed the Distinction was none of their inventing; but derived from the few-

[u] Rigalt. Not. in Cypr. Ep. 3.

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Apostles themselves. Clemens Alexandrinus [w] speaking of St. John, fays, That after his Return from Banishment in the Isle of Parmos, he settled at Ephefus; whence being often invited to visit the Neighbouring Regions, he Ordained them Bishops, and fet apart fuch Men for the Clergy, as were fignify'd to him by the Holy Ghoft. Whence it appears, that the Name Kañess, Clergy, was always a peculiar Title of those that were set apart for the Ministry and Service of God. And that this Distinction came from the Jewish Church, is evident from what Clemens Romanus [x] fays of the Jewish Occonomy; That as the High-Priest had his Office assigned him. and the Priests also their proper Station, and the Levites their peculiar Service; fo Laymen in like manner were under the Obligation of Precepts proper for Laymen. These Instances evidently prove. that a Distinction was always observed in these Names. Laity and Clergy, from the first Foundation of the Christian Church.

There is but one Objection of Sect. 3. any Moment against this: Which An Objection from s taken from the Words of St. 1 Pet.5.3. answer d. Peter; where he bids the Elders of he Church not lord it over God's Heritage. The Original is, und ws naturediornes of unique; which (as ghly some Learned [y] Criticks observe) may as well lignify the Possessions of the Church, as the Peowho ole. But admit that it means the People; this is no ition more than is said of the People of Israel, who are the called God's names, and and synames, his Inheritance that or his Clergy; Deut. 4. 20. 9. 29. As both the Jews

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NAJ. [y] Dodwel. Differt. 1. in Cyprien. [y] Dodwel. Differt. 1. in Cyprisn.

and Christians were, in opposition to the Heathen Notwithstanding which, God had his peculiar Kanen among his own People, who were his Lot or Inheritance, and distinguished by that Name from the Laici, or remaining Body of the People. have observed before in the Name Tieds, Fideles, or Believers; all Persons within the Pale of the Church were called Believers, in opposition to Infidels and Pagans; but when they would diftinguish one Order of Men in the Church from another, then the Name Believers was given peculiarly to fuch as were Bap tized, and the rest were called Catechimens: So here, all Christian People are God's Kaness, his Lot his Inheritance, or his Clergy: But when his Minifters are to be diffinguished from the rest of the Peo ple in the Church, then the Name Clerici, or Clergy, was their appropriate Title, and the Name of the o ther, Laymen.

A Distinction in the Offices of Laity and Glergy always observed.

And this Observation will help to fet another fort of Persons right, who confound not only the Names, but the Offices of Laity and Clergy together; and plead that original ly there was no Distinction between

them. The Name of Priesthood, indeed, is some times given in common to the whole Body of Christian People; 1 Pet. 2. 9. Rev. 1. 6. but so it was to the Fewish People, Exod. 19. 6. Te shall be unto me a Kingdom of Priests, and an Holy Nation. Yet every one knows, that the Offices of the Priests and Levites among the Jews, were very diffinct from those of the common People, not by Usurpation, but by God's Appointment. And so it was among Christians, from the first Foundation of the Church. Whereever any Number of Convers were made, as foon as they were capable of being formed into an Organical Church; a Bishop, or -

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Presbyter, with a Deacon, was ordained to minister to them, as Epiphanius [2] delivers from the ancient Histories of the Church. The fame may be observed in the forementioned Passage of Clemens Alexandrinus, where he fays St. John ordained Bishops and other Clergy, in the Churches which he regulated by the Direction of the Holy Ghoft. Hence it is that Ignatius fo frequently in all his Epistles, charges the People to do nothing without the Bishops [a]. Presbyters and Deacons. Tertullian [b] fays it was customary among Hereticks to confound the Offices of Clergy and Laity together: They made one a Bishop to Day, and another To-morrow; To Day a Deacon, and To-morrow a Reader; To Day a Presbyter, and To-morrow a Layman. For Laymen among them performed the Offices of the Prieft hood. But this was not the Custom of the Catholick Church. For as St. Ferom [c] observes, They reckoned that to be no Church, which had no Priefts. They were of no Esteem with them, who were both Laymen and Bishops together. And by this we may judge how ingenuously they deal with St. Ferom and Tertullian, who alledge their Authorities to prove that every Christian is as much a Priest as another. St. Ferom indeed fays [d] there is a Laical Priefthood; but then he explains himself to mean no more by that, than Christian Baptism, whereby we are made Kings and Priests to God.

[2] Epiphan. Hær. 75. Aerian. n. 5. [a] Ignat. Ep. ad Magnef. n. 6, & 7. Ep. ad Trall. n. 2. Ep. ad Philad. n. 7.

[b] Tertul de Præscript. c. 41. Alius hodie Episcopus, cras alius: Hodie Diaconus, qui cras Lector: Hodie Presbyter, qui cras Laicus. Nam & Laicis sacerdotalia munera injungunt.

[[]c] Hieron. Dial. c. Lucifer. T. 2. p. 145. Ecclesia non est quæ non habet Sacerdotes. Ibid. Omissis paucis homunculis, qui ipsi sibi & Laici sunt, & Episcopi. [d] Hieron. ibid. p. 136. Sacerdotium Laici, id est, Baptisma. Scriptum est enim, Regnum & Sacerdotes nos fecit, &c.

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And Terinlian [e] grants no other Priesthood to Law men, fave that they may baptize in case of absolute Necessity, when none of the Ecclesiastical Order can be had; which was according to the Principles and Practice of the Primitive Church; but does by no means confound the Offices of Laity and Clergy together, unless any one can think Cases Ordinary and Extraordinary all one. The Ancient Historians [f]. Socrates and Ruffin tell us, That Frumentius and Adefius, Two young Men, who had no External Call or Commission to preach the Gospel, being carried Captive into India, Converted the Nation. and fettled feveral Churches among them. And the fame Socrates [g] and Theodoret fay, That the Iberian were first Converted by a Captive Woman, who made the King and Queen of the Nation Preachers of the Gospel to their People. Yet a Man would argue very weakly, that should hence conclude, That therefore there was no Distinction betwixtClergy and Laity in the Primitive Church; or that Lay. men might Preach without a Call, and Women Ordain Ministers of the Gospel. The Author of the Comments upon St. Paul's Epistles, under the Name [b] of St. Ambrose, seems to say indeed, that at first all Christ's Disciples were Clergy, and had all a general Commission to preach the Gospel and Baptize.

[[]e] Tertul. Exhort. ad Cast. c. 7. Nonne & Laici Sacerdotes sumus? Scriptum est, Regnum quoq; nos & Sacerdotes Deo & Patri suo secit—— Ubi Ecclesiastici Ordinis est Consessus, & offert & tinguit Sacerdos, qui est ibi, solus. Sed ubi tres, Ecclesia est; licet Laici. [f] Russin. Lib. 1. c. 9. Socrat. Lib. 1. c. 19. [g] Socrat. Lib. 1. c. 20. Αμφόπερι κώρυκες τὰ χειςῦ, &c. Theodor. Lib. 1. c. 23. [b] Ambros. sive Hilar. Diacon. Com. in Eph. 4. p. 948. Ut cresceret Plebs & multiplicaretur, omnibus inter initia concessum est & evangelizare, & baptizare & Scripturas in Ecclesia explanare. At ubi autem omnia loca circumplexa est Ecclesia, Conventicula constituta sunt, & Restores & cætera Officia in Ecclesis sunt ordinata, ut nullus de Clero auderet, qui ordinatus non esset, præsumere Officiam quod sciret non sibi creditum.

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But that was in order to Convert the World, and before any Multitude of People were gathered, or Churches founded, wherein to make a Distinction. But as foon as the Church began to spread it felf over the World, and sufficient Numbers were Converted to form themselves into a Regular Society. then Rulers and other Ecclesiastical Officers were appointed among them, and a Distinction made, That no one, no, not of the Clergy themselves, might prefume to meddle with any Office not committed to him, and to which he knew himself not Ordained. So that for ought that appears to the contrary. we may conclude, that the Names and Offices of Laymen and Clergy were always diftinct from one another, from the first Foundation of Christian Churches.

The Laymen were distinguished also by the Name of Bronzois, Secu-Laymen alfo called lars, from Bio, which fignifies a Bromei, Seculare, Secular Life. And by this Title they are discerned not only from the Clergy, but also from the Asceticks and those of a more retired Life, who bid adjeu to the World, and disburdened themselves of all Secular Cares and Business. Thus St. Chrysoftom [i] exhorting all Men to read the Scrie ptures, fays, Let no Man think to excuse himself by faying, I am a Secular, and Granuos, It belongs not to me to read the Scriptures, but to those that have retired from the World, and have taken up their Abode in the Tops of the Mountains. And in another place, commenting on those Words of St. Paul, Let every foul be subject to the bigher Powers; he fays. This Command is given to the Clergy, and to the Monks, and not to the Seculars [ii] only. And fo

they

[[]i] Chrys. Hom. 3. in Laz. T. 5. [ii] Chrys. Hom. 23. in Rom. ταῦτα διατά εθο 1 155 εξευτος 2 μοναχοῖς, αχὶ τοῖς Countois μόνον.

they are stiled in the in the Author [&] who goes under the Name of Justin Martyr, and others.

In some Writers they are termed Sec. 6. ina9, Private Men, as being onand islay, Pri- ly in a Private Capacity, and not vate Men. acting as Publick Ministers. So it was another Name to distinguish them from the Clergy who were in the Publick Office and Employ- Chement of the Church. St. Chrysoftom [1] and Theodo- Ore ret [m] fay the word ishorns is so used by St. Paul himfelf, I Cor. 14. 16. which we translate, Unlearned; der but they say it fignifies no more than a Layman. of Na one in a Private Capacity, whether Learned or Un- wit learned, who is not a Publick Minister of the Church And so Origen also uses the the Name isian, not for Persons Unlearned, but for Laymen, who had Power as well as other Christians to cast out Devils in the the Name of Christ [n]. And Synesius opposes the call Names, is and issues, to one another, making whi of the one to denote those who ministred in the Sawho had no such Office, but served God only in a spea private Capacity, as Laymen. Whence also speak-Rea To the Capacity of the Degraded, he says [p] they were to be treated publickly by all, ws armagus ishar), as mere Private Men, that is, and no longer as Clergymen, but Laymen. Whence we may collect, that this was a common Name for all toth fuch as had no publick Office or Ministry in the Church.

P. 259.

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[9] Cleri

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[[]k] Just. M. Resp. ad Quæst. 19. το Ειωπκώ ανθρώπω, &c. [/] Chrys. Hom. 35. in r Cor. 14 idiamy 3 λαμών λόγμ.
[m] Theod. Com. in r Cor. 14. 16. idiamy πολο το το λαμο τάγμαπ τετυγωζον. [n] Orig. c. Celf. Lib. 7. p. 334.
[o] Synef. Ep. 54. ad Theoph. p. 144. [p] Synef. Ep. 67.

On the other Hand, all Perfons who had any Publick Employ-Sect. 7. What Persons promed ment in the Church, were called perly called Clerici. by the common Name of Clerici: not which Name at first was given only to the Three Superior Orders of Bishops, Priests and Deacons, the because there were then no other Orders in the loy- Church. But in the Third Century many Inserior orders were appointed, as subservient to the Deanim-tons Office, such as Sub-Deacons, Acolythists, Reanimed; ders, oc. And then those also had the common of Name of Clerici too, having no farther Concern Un-with Secular Affairs, but wholly attending the Serrch. vice of the Church. St. Cyprian always gives these for the Name of Clerici [q]: As where he speaks of Op-ow- atus a Sub-Deacon, and Saturus a Reader, he Stiles the calls Ordinationes Clerica: And hence the Letters sing which he had occasion to send to Foreign Parts by Satheir Hands, had the Name of Literae [s] Clerica.
nose Lucian the Martyr, and Cyprian's Contemporary, peaks in the same Stile concerning Exorcists [t] and Readers.

The Council of Nice it self [u] gives the Appel-by ation of wifes to others besides Bishops, Presbyters, is, and Deacons. And the Third Council of Carthage made a Canon [w] on purpose to confirm the Title to them.

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^[9] Cypr. Ep. 24. al. 29. ed. Ox. Quoniam oportuit me per Clericos Scribere, &c. fecisse me sciatis Lectorem Saturum, & Hypodiaconum Optatum. [r] Id. Ep. 33. al. 38. [r] See fell Not. in Cypr. Ep. 23. [s] Lucian. Ep. 17. al. 23. ap. Cypr. Præsente de Clero, & Exorcista & Lectore, Lucianus scriplit. [w] Con. Nic. Can. 3. [w] Con. Carth. 3. can. 1. Clericorum nomen etiam Lectores & Pfalmiste & Offiarii etineant.

Sect. 8.
The Name Clerici
fometimes appropriate to the Inferior
Orders.

Yea, the same Council [x] seem rather to appropriate the Name Clerici to the Inserior Orders, by way of Distinction from the Superior, sirst naming Bishops, Presbyten and Deacons, and then the Clerici

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or Clerks; that is, the Inferior Orders. And the same is done by St. Ambrose [y] and Hilary [z] under his Name, more expressly, who speak of the Clericial distinct from the Deacons. As also Epiphanius [a] who speaking of those that lapsed in Egypt in the Disceletian Persecution, he says, some of them were Soldiers, some Clerks of divers Orders, some Presbyters, and some Deacons. Where the Clericiare spoken of as distinct from Presbyters and Deacons. And so in the Council of Landicea [b] and many other Places.

As to the Reason of the Name Clerici and Clerus, St. Jerom [c] Name Clerici. rightly observes, that it comes from the Greek Kasiess, which signifies a Lot; and thence he says, God's Minister were called Clerici, either because they are the Lot and Portion of the Lord, or because the Lord is their Lot, that is, their Inheritance. Others [d] think some regard was had to the ancient Custom of

[6] Con. Laodic. can. 20. [6] Hieron. Ep. 2. ad. Nepot. Cleros græcè, Sors Latinè appellatur: propterea vocantur Clerici, vel quia de Sorte funt Domini, vel quia iple Dominus Sors, id est, Pars Clericorum est. [4] Dodwel. Dissert. 1. in. Cypr. S. 15.

chufing

[[]x] Con. Carth. 3. c. 15. Placuit ut Episcopi, & Presbyteri, & Diaconi, vel Clerici non sint Conductores.

[y] Ambr. de Dignit. Sacerd. c. 3. Aliud est quod ab Episcopo requirit Deus, aliud quod à Presbytero, & aliud quod à Diacono, & aliud quod à Clerico, & aliud quod à Laico.

[z] Pseud-Amb. ia Eph. 4. Nunc neque Diaconi in Populo prædicant, neque Clerici vel Laici baptizant.

[a] Epiphan. Her. 68. Melet.

[b] Con. Laodic. can. 20.

[o] Hieron. Ep. 2. ad. Nepot.

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chusing Persons into Sacred Offices by Lot, both among Jews and Gentiles; which is not improbable, though that Custom never generally prevailed among Christians, as shall be shewed hereafter.

Clergy, very commonly to be met with in the ancient Councils, All the Glergy ealled Canonici. which is that of Canonici, a Name derived from the Greek Word Kardy, which fignifies among other things, the Roll or Catalogue of every Church, wherein the Names of all the Ecclefiafticks were written, and which was as it were the Rule of knowing to what Church they belonged. In this Sense the Word Karen is often used by the Council [2] of Nice. The Council of Antioch [f] calls it and Karwir, the Sacred Roll, the Apostolical Canons, rest ops is canxis [g] the Catalogue of the Clergy. Which s the same that Sidonius Apollinaris [b] calls Albus; and the Council of Agde [i] by the Name of Matrisula; and St. Austin [k], Tabula Clericorum. Now because the Names of all the Clergy were enrolled in his Catalogue or Canon, they were hence called Caionici. As in St. Cyril [1] navovinor magesia signifies the Presence of the Clergy. And revovexor farrai in the Council of Laodicea [m] fignifies such of the Clergy s were ordered to fing in the Church. And so generally in the Councils of Nice [n] and Antioch, i in the region, is put to denote the Clergy of the Church. And upon the same Account all others,

whose Names were set down in the Churches Books,

[[]e] Con. Nic. Can. 16, 17, 19. [f] Con. Antioch. c. 1. [g] Can. Apostol. c. 13, 14, 15, 50, &c. [b] Sidon. Lib. 6. Ep. 8. Nomen Lectorum Albus nuper excepit. [e] Con. Agahens. can. 2. Rescripti in Matricula gradum suum dignitatemque uscipiant. [k] Aug. Hom. 50. de Diversis. T. 10. p. 523. Deleso eum de Tabula Clericorum. [l] Cyril. Præf. Catech. n. 3. [m] Con. Laodic Can. 15. [n] Con. Antioch. Can. 2 & 6. Con. Nic. Can. 16, & 17.

48 The ANTIQUITIES of the Book

to entitle them to receive Maintenance from the Church, were called by the same Name, Canonici fuch as the Monks, Virgins, Widows, &c. whom St. Basil [0] speaks of under this Name, as Balfama and Zonaras understand him.

I pass over many other Names the Clergy, which are obvious Sect. 11. And Takes To Binevery Reader; fuch as that of Eo MATOS, The Order of clesiasticks, and iscension, or mitiging the Sandtuary.

fhall but take notice of one more, which rarely on curs any where but in Gregory Nazianzen, who give the Clergy, especially the Superior Clergy, the Name of Takes To Bhuares, The Order of the Sanctuary [p] Which Name was given them from their Privilege of entring into that Part of the Church where the Al tar flood which (as we shall see when we come to fpeak of Churches) was called Binua or iscarior, The Sanctuary. Hither none might come but the Clergy who were therefore called the Order of the Sandu ary. Whence in the same Author [9] To Chuan went yes, fignifies to give a Man Ordination, or make him a Clergyman: And & and Chuar G, is one of the Sacred Order [r], or one of the Clergy.

[o] Basil. Ep. Canonic. c. 6. [p] Naz. Orat. 20. in Laud. Basil p. 336. [q] Id. Orat. 19. de Fun. Patr. [r] Naz. Orat. 19. p. 310, & 311. Orat. 20. p. 351.

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BOOK II.

thing, I have bedertaken to give an Account

Of the several Orders of the Clergy in the Primitive Church.

CHAP. I.

Of the Original of Bishops: And that they were a distinct Order from Presbyters in the Primitive Church.

the Clergy in general, as distinct from the Laity, and come now to examine by what Names or Offices they were distinguished from one another. And here the

Sect. 1.
What the Ancients
mean by different Orders of Bishops and
Prosbyters.

from one another. And here the most ancient Distinction that occurs, is that of the Superior Clergy into the Three distinct Orders of Bishops, Presbyters, and Deacons. That there were no other Orders in the Church but these Three at first, will be evidenced in its proper Place, when I come to give an Account of the first Rise and Original of the Inserior Orders; and that Deacons were always a Sacred and Standing Order, will be proved skewise when I speak particularly of them; Here hen it remains that our Enquiry be made only into the Distinction betwixt the Orders of Bishops and Presbyters. And this, so far as concerns Matter of Sact, and the Practice of the Church (which is the Ending

thing I have undertaken to give an Account of) will be most fairly and fully resolved, by considering only these Three Things. 1. That the Ancient Writers of the Church always speak of these as distinct Orders. 2. That they derive the Original of Bishops from Divine Authority, and Apostolical Constitution. 3. That they give us particular Accounts and Catalogues of such Bishops as were first Settled and Consecrated, in the new-founded Churches, by the

Hands of the Apostles.

But before I proceed to the Proof of these things, I must premise one Particular, to avoid all Ambiguity; That I take the Word Order in that Sense as the Ancients use it, and not as many of the Schoolmen do who for Reasons of their own diftinguish between Order and Jurisdiction, and make Bishops and Presbyters to be one and the same Order, only differing in Power and Jurisdiction. This Distinaion was unknown to the Ancients; among whom the Words, Order, Degree, Office, Power and Jurisdiction, when they speak of the Superiority of Bishops above Presbyters, mean but one and the fame thing, viz. The Power of the Supreme Governors of the Church, conferred upon them in their Ordination, over Presbyters, who are to do nothing but in Subordination to them. St. Ferom, who will be allowed to speak the Sense of the Ancients, makes no difference in these Words, Ordo, Gradus, Officium, but uses them promiscuously to figmifie the Power and Jurisdiction of Bishops above Presbyters and the whole Church, which is, properly speaking, the very Effence of their Order. fore sometimes he calls them different Orders, as in his Book against fouinian [s] where he fays, that

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[[]s] Hieron, cont. Jovin. Lib. 2. p. 89. In veteri Testamento & in Novo alium Ordinem Pontifex tenet, alium Sacerdores, alium Levitæ.

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both in the Old and New Testament the High-Priests are one Order, the Priests another, and the Levites another. So in his Epiftles [t] to Rusticus, and Fabiola [u], where he joins Ordo and Gradus together. In other places he uses the Word Gradus only. As in his Epiffle to Eustochium [w] he calls Presbyters Priests of the Inferior Degree; and in his Epistle to Heliodore [x], Deacons the Third Degree: And in his Comment upon Micab [7], Bishops, Priests and Deacons, the Degrees in the Church. At other times he expresses his meaning by the Word Offices. As where [z] he fays, That Bishop, Presbyter and Deacon, are not Names of Men's Merits, but of their Offices. So that it is all one according to St. Ferom, whether we fay the Order, or the Degree. or the Office, or the Power and Jurisdiction of a Bishop: For all these are intended to express the same thing, viz. The Authority of Bishops over their Presbyters and the whole Church. And in this Sense I use the Word Order, in this Discourse, to express the Opinion of the Ancients, concerning the different Powers of Bishops and Presbyters in the Church.

[t] Id. Ep. ad Rustic. T. i. p. 46. Singuli Ecclesiarum Epistopi, singuli Archipresbyteri, singuli Archidiaconi, & omnis Ordo Ecclesiasticus suis Rectoribus nititur. [u] Id. ad Pabiol. de 42. Mansson, Israel. T. 3. p. 44. Ipsos secundi Ordinis intelligimus Praceptores, Luca Evangelista testante, Duodecim suisse Apostolos, & septuaginta Discipulos minoris Gradus.

[w] Ep. 27. ad Eustoch. Aderant Hierosolymanum & alianum Urbium Episcopi. & Sacerdotum Inferioris Gradus, & Levitanum innumerabilis multitudo.

[x] Ep. 1 ad Heliodor. Non minorem în Terrio Gradu adhibuit diligentiam, &c. [y] Com. in Mic. 7. p. 162. Non hoc dico, quod.

istiusmodi Gradibus in Ecclesia non debeatis esse subjection

[2] Cont. Jovin. Lib. 1. p. 41. Episcopus, Presbyter, & Diaconus non sunt Meritorum nomina, sed Officiorum.

Si Diaconus sanctior Episcopo suo fuerit, non ex eo quod infetior Gradu est, apud Christum deterior est.

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Sect. 2.
The Order of Bishpps always owned
to be Superior to that
of Presbyters.

Now that there was such a Distinction always observed in the Church, is evident, 1st, From the Testimony of the most Ancient Writers; who speak of Bishops, Presbyters, and Deacons, as distinct

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Degrees in the Church, and the Two latter as Subordinate to the first. The Testimonies of Ignatias to this purpose [a] are so full and evident, that no thing was ever pretended to be faid against them, fave only that they are not the Genuine Remains of that Ancient Author; which has been fo often considered and replied to by Learned [b] Men, that there is no pretence left to favour fuch an Imagina-The Citations are too numerous to be here inferted at large, and therefore I shall only give the Reader a Specimen in one fingle Testimony, by which he may judge of all the reft. In his Epiftle to the Magnesians, he exhorts them [c] to do all things in Unity, under the Bishop presiding in the place of God, and the Presbyters in the place of the Apostolical Senate, and the Deacons to whom is committed the Ministry and Service of Jesus Christ.

The Author of the Acts of the Martyrdom of Ignatius [d], lately published from an Ancient Greek Copy, speaks exactly in the same manner, of these Three Orders, when he says, That as Ignatius was on his Journey to Rome, all the Cities and Churches of Asia sent to salute him by their Bishops, Presbyters, and Deacons. Not long after these Authors, lived Pius Bishop of Rome, whose Authority I cite,

[[]s] Ignat. Ep. ad Ephef. n. 2, 3, 4. Ep. ad Philad. n. 4, 7, 10. Ep. ad Smyrn. n. 8, & 12. Ep. ad Trall. n. 2, 7, 12, 13. Ep. ad Polycarp. n. 6. [b] Pearfon Vind. Ignat. Uffer. de Epiff. Ignat. Voff. Epiff. ad Rivet. Coteler. Prof. & Not. in Ignat. Bull Defenf. Fid. Nic. Sect. 3. n. 6. p. 290, &c. [c] Ignat. Ep. ad Magnef, n. 6. [s] Martyr. Ignat. ap. Grabe Spicil Szecul. 2. T. 1. p. 12.

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because Blondel [e] allows it to be Genuine. This Author in his Epistle to Just of Vienna, gives him the Title of Bishop [f], and speaks of Presbyters and Deacons under him. In the beginning of the next Age we have the Testimonies of Clemens Alexandrinus, Origen and Tertullian, all agreeing in the same thing, that there were then in their own Times the different Orders of Bishops and Presbyters in this Church. There are here in the Church, fays Clemens, [g], the different Degrees or Progressions of Bishops, Presbyters, and Deacons, in imitation of the Angelical Glory. Origen takes notice of the Distinction above ten times [b] in his Works, which those that please may read at large in Bishop Pearson. I shall only recite Two Passages, one out of his Homilies upon St. Luke, written whilst he was a Layman, where he fays, That [i] Digamy excludes Men from all Ecclefiastical Dignities: For one that is Twice Married, can neither be made Bilhop, Presbyter, nor Deacon. Here he calls them different Dignilies; in the other [k] place he calls them different Degrees, faying, Every one shall be punished according to his Degree: If the Supreme Governor of the Church offends, he shall have the greater Puhishment. A Layman will deserve Mercy in comparison of a Deacon, and a Deacon in comparison.

E

[[]g] Clem. Alex. Strom. Lib 6. p. 667. ἐνταῦ θα κτ τὴν ἐκ
κπάιν ωρεκαταὶ ἐλισκάπων, ωρεσζυτέρων, διακόνων, &c. Id. Ρεlag Lib. 3. c. 12. p. 264. [b] Origen. Hom. 2 in Num.

Hom. 2. in Cantic. Hom. 6. in Efai. Hom. 5, & 16. in Ezek.

Com. in Mat. 19, & 21. De Orat. ap Pearson. Vindic. Ignat.

Part. t. c. 11. p. 320. [i] Orig. Hom. 17. in Luc. Ab

Ecclesiasticis Dignitatibus non solum Fornicatio sed & Nuptime

repellunt. Neq; enim Episcopus, nec Presbyter, nec Diaconus,

mec Vidua possunt esse Digami. [k] Orig. Hom. 5. in

Ezek. Pro modo Graduum unusquisc; torquebitur, & c.

of a Presbyter. So that Bishops, in his Opinion, were then a Degree above Presbyters and Deacons. Tertullian frequently [1] mentions the same Distinction, but more especially in his Book de Baptismo, where he says [m] The Right of Baptizing belongs to the Chief Priest, who is the Bishop; and after him to Presbyters and Deacons, yet not without the Authority of the Bishop, for the Honour of the Church, in the Preservation of which consists the Churches Peace.

These Allegations are sufficient Evidences, as to Matter of Fact, and the Practice of the Church in the Three first Ages, that there was then an Order of Chief Priests, or Bishops, superior to Presbyter, settled and allowed in the Christian Church.

Sect. 3.

The Order of Bishops of Apostolical ment came, whether from Ecclefiastical or Apostolical Institution;

which is another Question concerning Matter of Fact, that will in some measure determine the Right also: The same Authors, with the unanimous Consent of all others, declare, That it was no Human Invention, but an Original Settlement of the Apostles themselves, which they made by Divine Appointment. The Order of Bishops, says Tertullian, when it is traced up to its Original, will be found to have St. John for one of its Authors. This agree

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^[1] Tertul. De Monogam. c. 11. De Fuga. c. 11. De Prafeript. c. 41. [m] Tertul. de Bapt. c. 17. Dandi quiden jus habet summus Sacerdos, qui est Episcopus: Dehine Presbyteri & Diaconi, non tamen sine Episcopi auctoritate, propta Ecclesia honorem; quo salvo salva Pax est. [n] Tertul adv. Marcion. Lib. 4. c. 5. Ordo Episcoporum ad originem recensus, in Joapnem stabit Auctorem.

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exactly with what Clemens Alexandrinus [o] has recorded of him, That when he was settled at Ephelus, he went about the Neighbouring Regions, Ordaining Bishops, and setting apart such Men for the Clergy, as were fignified to him by the Holy Ghoft. were those Afiatick Bishops that St. Ferom [p] speaks of, who fays that at their request St. John wrote his Gospel against the Heresies of Ebion and Cerinthus. Whence it follows, that according to this Account, the Order of Bishops was settled before the Canon of Scripture was concluded. Whence Clemens of of Scripture was concluded. Alexandria [q] farther observes, That there are many Precepts in Scripture appertaining to particular forts of Persons, some to Presbyters, some to Deacons, and some to Bishops also. Irenaus declares himself of the same Opinion, that there were Bishops as well as Presbyters in the Apostles Days. For the Assembly of Miletus, he fays, [r] was composed of Bishops and Presbyters, that were of Epbelus and the Neighbouring Cities of Asia. And therefore agreeably to that Hypothesis, he always derives the Succession of Bishops and their Original from the Apostles, where he fays [s] that Hyginus Bishop of Rome was the Ninth in order of Episcopal Succession from the Apostles [t]. And in another Place [u] giving an exact Catalogue of the 12 Bishops of Rome that go-

[u] Iren. Lib. 3. c. 3. Fundantes & instruentes beat Apostoli Ecclesiam, Lino Episcopatum administrande Ecclesia tradiderunt. Cited also by Euseb. Lib. 5. c. 6.

^[6] Clem. Alex. Quis dives Salvetur. ap Combossi? Austan. Novissim. p. 185. & ap. Euseb. Lib. 3. c. 23. [6] Hieron. Catal. Scriptor. Eccles. in Joanne. Novissimus omnium scripsit Evangelium, rogatus ab Asiæ Episcopis. [6] Clem. Alex. Pædag. Lib. 3. c. 12. p. 264. [7] Iren. Lib. 3. c. 14. In Mileto convocatis Episcopis & Presbyteris, qui erant ab Episco & reliquis proximis Civitatibus. [6] Id. Lib. 1. c. 18. Hysginus nonum locum Episcopatus per successionem ab Apostolis habuit. [7] Euseb Lib. 4. c. 11. eites the same our of Irenaus.

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verned successively in that See to his own time, he fays of Linus the first of them, that he was ordain ed Bishop immediately by the Apostles, upon the first Foundation of the Church; and of Eleutherin the last of them, that he was the Twelfth Bishop from the Apostles. Tertulian [w] insists much upon the same Argument, and makes a Challenge to all forts of Hereticks upon it: Let them shew us the Original of their Churches, and give us a Catalogue of their Bishops in an exact Succession from First w Last, whereby it may appear, that their first Bishon had either some Apostle, or some Apostolical Man, living in the time of the Apostles, for his Author of immediate Predecessor. For thus it is that Aposto lical Churches make their Reckoning. The Church of Smyrna counts up to Polycarp ordained by St. Fobn The Church of Rome to Clemens ordained by St. P. ter; And so all other Churches in like manner exhibit their first Bishops ordained by the Apostles, by whom the Apostolical Seed was propagated and conveyed to others. This implies that the Apostles as they founded Churches, settled Bishops in them and that this might be proved from the Records and Archives of every Church, the most of which were probably then remaining, when Tertulian made this

furum: Evolvant ordinem Episcoporum suorum, ita per suo cessiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverint, habuerit Auctorem & Antecessorem. How enim modo Ecclessa Apostolicæ census suos deferunt; Sicus Smyrnæbrum Ecclessa Polycarpum ab Joanne conlocatum refert: Sicut Romanorum Clementem à Petro ordinatum edit; Proinde intique & cæteræ exhibent, quos ab Apostolis in Episcopatum constitutos, Apostolici seminis Traduces habent. See also c. 36 ibid. Polycrat. Epist. ap. Euseb. Lib. 5. c. 24. Cyprian. Ep. 51 al. 55. ad Antonian, p. 304. Cum Fabiani Locus, id est, Locus Petri, & gradus Cathedræ sacerdotalis vacaret. Id. Ep. 27. al. 33. ed. Oxon.

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Challenge to all Hereticks, and appealed to these Original Records in behalf of the Catholick Church:

An Exact and Authentick Catalogue of these first Foundations, Sect. 4.
would be a very useful and entertaining thing: But at this Distance of such Bishes as of Time, it is impossible to gratifity, whatever Pains should be taken about it. Yet there are some scatter'd Remains and Fragments to be collected out of the Ancient Writers, which will sufficiently answer our present Design; which is, to evidence that the Apossles settled Bishops in all Churches upon their first Plantation.

To begin with the Church of Rome: We have already heard Irenaus and Tertullian declaring, that the Apostles Ordained a Bishop there. And the same is afferted by St. Chrysostom [x], and Eusebius [y], and Russin [z], and St. Jerom [a], and Optarus [b], and Epiphanius [c], and St. Austin; who says; [d] If the Order of Bishops succeeding one another be of any Consideration, we take the surest and soundest way, who begin to number from St. Peter: For Linus succeeded Peter; and Clemens, Linus; and Anacletus, Clemens, &c.

'Tis true, there is a little difference in the Account which these Authors give of the Succession; for some reckon Linus sirst, then Anacletus, then Clemens: Others begin with Clemens, and reckon him

distribution of the contraction of the contraction

[[]x] Chrys. Hom. 10. in 2 Tim. [y] Euseb. Lib. 3. c. 4.
[z] Ruffin. ap. Hieron. Apol. 2. p. 219. [s] Hieron. Catal.
Script. in Clemen. [b] Optat. Lib. 2. p. 48. [c] Epiph.
Hær. 27. [s] Aug. Ep. 165. Si Ordo Episcoporum sibi succedentium considerandus est; quanto certius & vere salubriter ab ipso Petro numeramus? ---- Petro enim successit Linus, Lino Clemens, Clementi Anacletus, & c.

the first in Order from St. Peter. But this is easily reconciled by learned [e] Men; who make it appear that Linus and Anacletus died whilst St. Peter lived, and that Clemens was Ordained their Successor by St. Peter also. So that we have Two or Three Persons by this Account, Ordained successively Bishops of Rome by the Hands of the Apostles.

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Next, for the Church of Jerusalem; it is unani moully deliver'd by all Ancient Writers, that Fame the Lord's Brother was the First Bishop thereof. St Ferom [f] fays, He was Ordained by the Apostle immediately after our Lord's Crucifixion. . Epiphanius [g] calls him therefore the First Bishop; the First who had an Episcopal Chair, the First to whom Christ committed his own Throne upon Earth, Chry fostom [b] fays, He was made Bishop by Christ himself: The Author [i] of the Apostolical Consti tutions; Both by Christ, and the Apostles. In like manner, Eusebius [k] always speaks of him under that Character, as First Bishop of Jerusalem, Ordained by the Apostles. So Hegesippus [1], Clemens [m] Alexandrinus, and Dionyfius [n] Bishop of Corinth, all cited by Eusebius. To whom we may add St. siuftin [o], who stiles John Bishop of Jerusalem

there is a little difference in the Ac-

[[]e] Cotel. Not. in. Conft. Apost. Lib. 7. c. 46. Pearson de Success. Rom. Pontis. Dissert. 2. c. 2. Cave Hist. Lit. Vol. 1. in Clem. [f] Hieron. Catal. Script. c. 3. Post Passionem Domini, statim ab Apostolis Hierosolymorum Episcopus ordinatus. Id. Com. in Gal. 1. p. 165. Hic Jacobus primus Hierosolymorum Episcopus fuit. [g] Epiphan. Hær. 78. Antidicomar. n. 7. Id. Hær. 29. Nazor. n. 3. Hær. 66. Mamich. n. 19.

Hær. 29. Nazor n. 3. Hær. 66. Mamch. n. 19.

[b] Chryf. Hom. 38. in 1 Cor 15.

[i] Conft. Apoft. Lih.

8. c. 35. [k] Euseb. Lib. 2. c. 23. Lib. 3. c. 5, & 7. Lib. 7. c. 19.

[i] Hegesip. ap. Euseb. Lib. 2. c. 23.

[m] Clem. Hypoty.

pos. Lib. 6. ap. Euseb. Lib. 2. c. 1.

[n] Dionys. Ep. ad Atheniens. ap. Euseb. Lib. 4. c. 23.

[o] Aug. contra Crescon. Lib.

2. c. 37. Hierosolymitanam Ecclesiam primus Apostolus Jacobus

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St. James's Successor, and Possessor of the Chair wherein he sat as sirst Bishop of the Place. And it is remarkable, what Clemens, one of the ancientest of these Writers says, That this was designed as a peculiar Honour to St. James, in regard that he was the Brother of Christ. For the our Savious usually gave the Preserence to Peter and John, and James his Brother; yet none of those contended about this Honour, but chose this James, simplest and Jumes his be Bishop of the Place; where he lived a Saint, and died a Martyr.

Some time after his Death, as Eufebius [p] relates from Ancient Tradition, the Aposses and Disciples of our Lord, as many as were yet in being, met together with our Saviour's Kinsmen (several of which were then alive) to consult about chusing a Succession in St. James's room; and they unanimously agreed upon Simeon, Son of Cleopas, our Saviour's Cousin according to the Flesh; thinking him she most fit and worthy Person to sit upon the Episcopal Throne. The same is afferted by Eusebius in other [q] Places, and the Author [r] of the Constitutions under the Name of Clemens Romanus.

From Jerusilem, if we pals to Antioch, there again we find Enoding first, and after him Ignation, Ordained Bishops by the Hands of the Apostles. Baronius [s] and some others fancy, that they sat both at the same time; the one as Bishop of the Jews, and the other of the Gentiles: But Ensebing [t] says express, that Enodius was the first, and Ig-

bus Episcopatu suo rexit. Id. cont. Liter. Petil. Lib. 2. c. 51. Cathedra Ecclesia Hierosolymitana, in qua Jacobus sedit, & in qua hodie Joannes sedet. See also Cyril. Catechism. 4. n. 17. Catech. 14. n. 13. [p] Euseb. Lib. 3. c. 11. [p] Idem Chronic. [r] Constit. Apost. Lib. 7. c. 46. [r] Baron. an. 45. n. 14. an. 71. n. 11. Halloix Vit. Ignat. c. 2. p. 394.

[t] Euseb. Lib 3. c. 22.

natius

natius the second, after Euodius was dead, And it is agreed by all Ancient Writers, that they were both consecrated before St. Peter's Death. Of Enodin there can be no question made, if it appears that It matius was ordained by the Apostles in his room Now this is most expresly faid by Theodoret [u] That he received the Gift of the High-Priesthood de resewouins ries from the Hand of the Great Peter. In like manner, Chryfoftom in his Encomium [w] upon him, fays, He does not only admire him, because he was thought worthy of fo high a Degree; but that he was Ordained to it by those Holy Men, and had the Hands of the Bleffed Apostles laid upon his Sacred Head. The same is said in effect by Athana fur [x], when he calls him the first Bishop of Antioch after the Apostles; and Origen [7], who call him the second after St. Peter; and Jerom [z], the third: For tho' they count differently, yet they mean the same thing; That Ignatius was Ordained Succession for to Eurodius while the Apostles lived, and so might be called either second or third after the Apostles, according as St. Peter and Euodius were included, or excluded out of the Number.

From Antioch let us go to Smyrna; where we shall find Polycarp, another Apostolical Bishop, Ordained by the Apostles. St. Jerom ascribes his Ordination [a] to St. John, whose Disciple he was. Irenaus says, he himself knew him; and therefore could not mistake in what he relates of him; which is, That

[s] Theod. Dial. 1. T. 5. p. 33. [s] Chrysost. Hom. 42. in Ignat. Tom. 1. p. 563. Ed. Front. Duc. [x] Athan. de Synod. Arim. T. 1. p. 922. [7] Orig. Hom. 6. in Luc. Ignatium dico Episcopum Antiochiæ post Petrum Secundum.

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postolum Episcopus. [s] Hieron. Catal. Script. c. 17. Polycarpus Joannis Apostoli Discipulus, ab co Smyrnæ Episcopus ordinatus.

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ne was Ordained Bishop by the [b] Apostles. Terullian [c] and Eulebius [d] witness the same; the one faying, that he was Ordained by St. John; and he other, by those that had seen the Lord.

Papias was another Disciple of St. John, [e] as ooth Irenaus and St. Ferom witness: And he was coemporary with Ignatius and Polycarp, and Bishop of Hierapolis about the same time; that is, in the beinning of the Second Century. So that it is probable, he was another of those Bishops which Se John Ordained in Asia, tho' we have no express Tefimony to prove it.

But it is afferted by all Ancient Writers, That Timothy was Ordained Bishop of Ephesus by St. Paul Eusebius [f], Chrysoftom [g], Epiphanius [b], Ferom i, Hilary the Deacon [k], and the Author of the Passion of Timothy in Photius [1], unanimously attest t. And Theodoret [m] affirms moreover. That he was Bishop, under the Title of an Apostle.

Most of the same Authors agree in the same Evidence for Titus, [n] That he was made Bishop of Crete by St. Paul alfo. And Chryfostom [o] with En-Cebius, seems to give both him and Timothy the Power of Metropolitans; of which more hereafter.

[b] Iren. Lib. 3. c. 3. Ab Apostolis in Asia, in ea qua est Smyrnis Ecclesia, constitutus Episcopus, quem & nos vidimus

Others

n prima nostra ætate. [c] Tertul. de Præscrip. c. 32.
[d] Euseb. Lib. 3. c. 36. & Lib. 4. c. 14. [e] Iren. 1 [e] Iren. Lib. 5. 33. Papias Joannis Auditor, Polycarpi Contubernalis. Hieon. Ep. 29. ad Theodor. It. de Scriptor. [f] Euseb. Lib. 3. Acrian. [g] Chryf. Hom. 1. in Philip. b Epiph. Hær. 75. [i] Hieron. Catal. Scriptor. in Timotheo.

[[]k] Pseudo-Ambros. Præf. in Tim. It. Com. in 1 Tim. 3. [1] Phot Cod. 274. [m] Theodor. Com. in r Tim. 3. r.

^[1] Euseb. & Chrysoft loc. cit. Hieron. de Scriptor. in Tito. feudo-Ambrof. Præf. in Tit. Theodor. loc. cit. Hom. 1. in Tit. It. Hom. 15. in 1 Tim.

63 The ANTIQUITIES of the Book !

Others fay, that Dionyfius the Arcopagite was made first Bishop of Athens. Eusebius [p] more than one mentions an Epiftle of Dionyfus Bishop of Corinth, very ancient Writer of the Second Century, where in this is expresty afferted. So that he must be Or dained, either by St. Paul himself, as Suidas and o thers [q] think, or by some other Apostle. 'Tis ge nerally agreed, that this Dionyfius died fome time be fore St. Fohn, and was succeeded in his Bishoprick by Publius, and he by Quadratus, whom St. Ferom [r] call a Disciple of the Apostles; which, in all probability refers to his being tutor'd by St. John. Now Quadratus himself was St. John's Disciple, (as he might be, who was Bishop in the time of the Empe for Hadrian, to whom he prefented his Apology; then there might be Three Bishops successively Athens, all trained up by the Apostles, and Two d them consecrated by their Hands, or at least with their Consent and Approbation.

I shall end this Catalogue of Primitive Bishops, with what Theodoret [s] says of Epaphroditus; That a Timothy and Titus were Bishops of Ephesus and Creat under the Name of Apostles, so Epaphroditus was Bishop of Philippi under the same Title; which was then the common Name of all that were properly Bishops: Of which I say no more in this Place, because I give a more particular Account of it in the

following Chapter.

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[[]p] Euseb. Lib 3. c. 4. It. Lib. 4. c. 23. [q] Suidas in Voce Dionys. Maxim. Prolog. ad Oper. Dionysii. [r] Hie ron. de Scriptor. c. 19. Quadratus Apostolorum Discipulus Publio Athenarum Episcopo ob Christi sidem Martyrio coronato, in locum ejus substituitur. [s] Theod. Com. in 1 Tim. 3.1.

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Apolics at first. And carciore, he

of the Several Titles of Honour given to Bishops in the Primitive Church.

OR farther Confirmation of what has been afferted in the All Bishops at first pregoing Chapter, it will not be called Aposition miss here to subjoin next a short count of the several Titles of Honour which were iven to Bishops in the Primitive Church The nost Ancient of these, is the Title of Apostles; which, in a large and secondary Sense, is thought y many to have been the Original Name for Bihops, before the Name Bishop was appropriated to heir Order. For at first they suppose, the Names sishop and Presbyter, to have been common Names or all of the First and Second Order; during which me, the appropriate Name for Bishops, to distinwish them from mere Presbyters, was that of Apoles. Thus Theodoret [t] fays expressly, The same ersons were anciently called promiscuously both ishops and Presbyters, whilst those who are now alled Bishops, were called Apostles. But shorely fter, the Name of Apostles was appropriated to ich only as were Apostles indeed; and then the lame Bishop was given to those who before were alled Apostles. Thus, he says, Epaphroditus was the postle of the Philippians, and Titus the Apostle of he Cretians, and Timothy the Apostle of the Asiaticks. and this he repeats [u] in several other Places of his Vritings.

of Embel ap. 75. sp. Cypix P. 225.

^[1] Theodor. Com. in 1 Tim. 3. In [1] Theodor. Comp Phil 1. 1. Liberare debemen, 1.200 Link at 1 Liberary ba addiction nobis Sweet Stibus traditions, dother the mus

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The Author under the Name of St. Ambrose [wasfierts the same thing; That all Bishops were called Apostles at first. And therefore, he says, [x] the St. Paul, to diffinguish himself from such Apostle calls himself an Apostle, not of Man, nor sent b Man to Preach, as those others were, who we chosen and sent by the Apostles to confirm the Churches. Amalarius [7] cites another Passage of of this same Author, which speaks more fully to the purpose: They, says he, who are now called B shops, were originally called Apostles: But the Ho ly Apostles being dead, they who were ordained a ter them to govern the Churches, could not arriv to the Excellency of those First; nor had they the Testimony of Miracles, but were in many other respects inferior to them: Therefore they though it not decent to assume to themselves the Name Apostles; but dividing the Names, they lest t Presbyters the Name of the Presbytery, and the themselves were called Bishops.

This is what those Authors infer from the Identifof the Names, Bishop and Presbyter, in the sin Age: They do not thence argue (as some what abuse their Authority have done since) that therefore Bishops and Presbyters were all one; but the think that Bishops were then distinguished by a more appropriate Name, and more expressive of their Superiority, which was that of Secondary Apostles.

Sect. 2.

Afterward Bishops thought in Honour enough for them to be selfors of the Apostles.

Cyprian [z], and Firmilian [a], and

[w] Ambros. Com. in Eph. 4. Apostoli Episcopi sunt.
[x] Id. Com. in Gal. 1. 1.
[y] Amalar. de Offic. Eccle
Lib. 2. c. 13. Qui nunc Episcopi nominantur, illitunc Apostol
dicebantur, & [x] Cypr. Ep. 69. al. 66. ad Floren
Qui Apostolis vicaria Ordinatione succedunt. Id. Ep. 42 al. 48
ad Cornel. Laborare debemus, ut unitatem 2 Domino 3 & pa
Apostolos nobis Successoribus traditam, obtinere curemus.

[a] Firmil. Ep. 75. ap. Cypr. p. 225.

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the Bishops in the Council [b] of Carthage call themselves and others. And St. Ferom [c] speaks of them in the same Stile, saying, Wheresoever a Bishop is, whether at Rome, or Eugubium; at Constantinople, or at Rhegium; at Alexandria, or at Tanis; they are all of equal Merit, their Priesthood is the same; they are all Successors to the Apostles. And both he and St. Austin [d] draw that of the Psalmist to this sense; Instead of thy Fathers thou shalt have Children, whom thou may st make Princes in all Lands: They say, Bishops are the Sons of the Apostles, and Princes and Fathers in the Church.

And hence it was that anciently every Bishop's See was dignify'd with the Title of Sedes Apostolica, in Apostolical See; which in those des Apostolica.

Days was no peculiar Title of the

Bishop of Rome, but given to all Bishops in general, s deriving their Original, and counting their Succession from the Apostles. The Catholick Church, ays St. Austin, [e] is propagated and diffused over all the World by the Apostolical Sees, and the Succession of Bishops in them. 'Tis plain, this is not poken only of the Bishop of Rome, but of all other Bishops whatsoever. Sidonius Apollinaris [f] uses he same Expression, in speaking of a private French Bishop, who sat Five and forty Years, he says, in

do the contract of the

[[]b] Con. Carthag. ap. Cypr. in Suffragio Clari à Mascula.

[[]c] Hieron. Epist. 85. ad Evagr. It. in Pfal. 44. 16.
[d] Aug. Com. in Pfal. 44. 16. p. 169. Pro Apostolis nation that the filit tibi, constitute funt Episcopi, --- Ipfa Ecclesia Pares illos appellat.

[e] Aug. Ep. 42. ad Fratres Madaurens. In Apostolica fede novem on Lib. 6. Ep. 1. ad Lup. Tricassin. In Apostolica fede novem madecursa Quinquennia.

his Apostolical See. And Paulinus [g] makes no more but the usual Complement to Alypius, when he tells him, That God had deservedly placed him in an Apostolical See with the Princes of his People.

Where we must also note, That Paulinus speaks in the usual Phrase Bishops called Prins and Stile of those Ancient Times tes of the People. when he calls Bishops Princes of the People. For that was another usual Title that was given them; as appears from Optatus [b], and feveral Paffages in St. Ferom [i]; who, to diftinguil them from Secular Princes, usually stiles them Princes cipes Ecclesia, [k] Princes of the Church, applying to them that Prophecy of Isaiah, 60. 17. which, ac cording to his Translation, is, I will make thy Prin ces Peace, and thy Bishops Righteousness: Upon which he [1] has this Note; That the Majesty of the Holy Scripture is to be admired, in that it calls those who were to be Bishops in suture Ages, by the Name of Princes. In the Greek Writers they are stiled a proven อินหมดาตัง, Governors and Princes likewise; as fre quently in [m] Eusebius, Origen [n], Chryfostom [o] and many others.

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Sect. 5. In the same Sense, Cyprian [7]
Præpositi, week. and Tertullian [q] commonly cal

[g] Paulin. Ep. 45. ad Alypium. Cum Principibus popul fui sede Apostolica meritò collocavit Dominus. See also Tertul de Præscript. c. 36. Ipsæ adhuc Cathedræ Apostolorum suis Lo cis præsidentur— Habes Corinthum— Habes Philippos, & [b] Optat. Lib. 1. p. 39. Ipsi Apices & Principes omnium Episcopi. [i] Hieron. Com. in Esa. 3. [k] Hieron. Com in Psal. 44. Principes Ecclesiæ, id est, Episcopi. Id. Com in Esa. 5. & Tit. 1. [l] Hieron. Com. in Esa. 60. Scripturæ admiranda Majestas, quod Principes suturos Ecclesiæ Episcopis nominavit. [m] Euseb. Hist. Lib. 6. c. 28. Lib 8. c. 1. & 3. It. de Martyr. Palæst. c. 1. [n] Origen. Hom. 11. in Jerem Cont. Cess. Lib. 3. p. 129. [o] Chrys. de Sacerdot. Lib. 3. c. 15. Id. Hom. 3. ad Pop. Antioch. T. 1. p. 48. [p] Cyps. Ep. 3, 9, 13. 27, 81. Ed. Oxon. Præpositi. [q] Tertul. Apol. c. 39. Ad Uxor. Lib. 1. c. 7. De Cor. Mil. c. 3. them

them Presidents, or Provosts of the some, weither, Church; which Eufebius [r] and Justin [s] Martyr call mestrones, and fometimes mendpos [t], and others tooes [u] Inspectors; oll which are proper Characters of Bishops; who have the Care, Presidency, and Inspection of the Church.

And because this Presidency was not only over the People, but alfo over the Clergy; they were dotum, Pontifices dignify'd upon that Account with the diffinguishing Characters of Sacerdotes, &c. Summi Sacerdotes, Pontifices Maximi,

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Sett. 6. Maximi, Summi

and Principes Sacerdotum, Chief Priests, and Princes of the Clergy. The Author under the Name of St. Ambrose [w] gives the Bishop expresly the Title of Chief Priest, and Prince of the Priests. And so frequently, the Name Summus Sacerdos is used by St. Ferom: As, where speaking of himself, he says, In the Opinion of all Men he was thought worthy of the High-Priesthood; he explains [x] himself to mean a Bishoprick. And in another place [7]; The Prosperity of the Church depends upon the Honour of the Chief Priest. The same Title is given to all Bishops, by the Author [z] of the Queflions upon the Old and New Testament under the Name of St. Austin. Sidonius [a] calls them Summi

[[]r] Euseb. Lib. 6. c. 3, 8, 10. Lib. 7. c. 13. Lib, 8. c. 6. [1] Just. Apol. 2. Chrysoft. Hom. 3. in Colos. [t] Euseb. [u] Philostorg. Lib. 8. c. 2. It. de Martyr. Palæst. c. 2. Hist. Lib. 3. c 6. [w] Ambros. Com. in Eph. 4. In Episcopo omnes Ordines sunt, quia Primus Sacerdos est, hoc est, Princeps Sacerdotum. [x] Hieron. Ep. 99. ad Asellam. Omnium pene judicio dignus summo Sacerdotio decernebar.

^[7] Id. Dial. c. Lucifer. p. 139. Ecclesiæ salus in summi Sacerdotis dignitate pendet. [2] Aug. Quæst. Vet. & N. Test. c. 101. Quid est Episcopus nisi primus Presbyter, id est, summus Sacerdos? [a] Sidon. Lib. 4. Ep. 11. Lib. 7. Ep. 5.

Pontifices; where he speaks only of the Bishops of France. And therefore, when Tertullian [b] gives the Title of Pontifex Maximus to the Bishop of Rome, he does him no greater Honour, than in those Days was done to every Bishop in the World: And some think he meant not the Bishop of Rome in particular, but comprehended all others under that Title. As it is certain the Council of Agde does, when it orders [c] every Metropolitan to call his Suffragans; ad Ordinationem summi Pontificis; which means not, to the Ordination of the Pope of Rome, but to the Ordination of any French Bishop within the Metropolitan's Province or Jurisdiction. For then, as we have seen, Summus Pontifex was the ordinary Title of every Bishop whatsoever.

Sect. 7.

Every Bishop antiently called Papa,
Father, or Pope.

And so was the Name Papa,
tho' now it is become the pretend.
ed Prerogative and sole Privilege
of the Bishop of Rome. Some Historians [d] indeed are so vain as

to affert confidently, That Cyril of Alexandria was the first Bishop in those Parts, who had the Honour of being called Papa, and that because he was Pope Celestine's Legate in the Council of Ephesus. The Arabick Writers, Homaidius, and Abubacrus Habasides, cited by Echellensis and Bishop Pearson [e], deliver a quite contrary Story; That the Name was first given to the Patriarch of Alexandria, and thence carried to Rome: Which seems to be said, in answer to the Romish Pretences. But the Truth of the Matter is, That it was no peculiar Privilege of one Patriarch or other, but the common Title of all Bishops,

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[[]b] Tertul. de Pudicit. c. 1. [c] Con. Agathens. c. 35. [d] Nicephorus is eited and chastifed by Savaro for this. Vid. Savaro Not. in Sidon. Lib. 6. Ep. 1. [e] Pearson Vind. Ignat. Part 1. C. 11. p. 330.

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who were called Fathers [f] of the Church, and Fathers [g] of the Clergy; and Papa means no more. Therefore Tertulian, in his Book de Pudicitia, c. 12. speaking indefinitely of any Christian Bishop, who absolves Penitents, gives him the Name of Benediclus Papa. Or if we suppose, as some do, that he speaks particularly of the Bishop of Rome; yet there is nothing fingular in it: For at the same time, Dionysius, Presbyter of Alexandria, speaking of Heraclas his Bishop, gives him the very same Title [b], The Bleffed Pope Heraclas. And Arius himfelf [i], in one of his Epistles, speaks of his Bishop Alexander in the same Stile. St. Ferom gives the Title [k] to Athanasius, Epiphanius, and Paulinus: And writing often to St. Austin, he always inscribes [1] his Epistles, Beatissimo Papæ Augustino. So among Cyprian's Epistles, those that are written to him are usually inscribed [m] in the same manner, Cypriano Papa. And the Clergy of Rome themselves [n] give him the Title of Benedictus Papa, and Beatissimus and Gloriosissimus Papa Cyprianus. It were easy to add many other Teltimonies out of Epiphanius, and Confantine's Epistles, and the Theodosian Code, and especially Sidonius Apollinaris [o], who always gives

[f] Aug. Com. in Pfal. 44. p. 169. Ipfa Ecclesia Patres illos appellat. Chrysost. Hom. 3. ad Popul. Antioch. T. 1. p. 43.

[[]g] Hieron. Ep. 62. ad Theoph. Episcopi contenti sint Honore suo: Patres se sciant esse, non Dominos. Id. Ep. 2. & 3. ad Nepotian. Com. in Psal. 44, &c. [b] Dionys. Ep. ad Philemon. ap. Euseb. Lib. 7. c. 7. Παρα το μακαρίε Πάπα ημών Ηρακλά. [i] Arius Ep. ad Euseb. Nicom. ap. Theod. Lib. 1. c. 5. & ap. Epiphan. Hær. 69. Arian. [k] Hieron. Ep. 61. ad Pammach. p. 163. [i] Id. Ep. 17, 18, 25, 30. inter Epist. Augustini. [m] Cypr. Ep. 22, 21, 26. Edit. Oxon.

Augustini. [m] Cypr. Ep. 23, 31, 36. Edit. Oxon.
[n] Ep. 8. Cleri Rom. ad Cler. Carthag. ibid. Didicimus seculiste Benedictum Papam Cyprianum. Ep. 30. Cler. Rom. ad Cypr. Beatissime ac Gloriosissime Papa.
[o] Sidon. Lib. 6. Ep. 2. Papæ Pragmatio. Lib. 6. Ep. 3. Domino Papæ Leontio. And so for 12 Epistes together.

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the French Bishops the Stile of Dominus Papa. But in so plain a Case I need not insist any longer, especially since a Learned Romanist [p] has undertaken to prove, out of Authors as late as Photius and Gregory of Tours, That Papa was the common Name of all Bishops for several Ages: Who also notes out of Balsamon, That this Name was sometimes given to the Inferior Clergy; who were called Papa Pisinni, Little Fathers; and their Tonsure or Crown thence called manaxinga, The Tonsure of the Fathers. In comparison of whom, Balsamon [g] calls Presbyters and the Chorepiscopi, Protopapa and Protopapades, Chief Fathers; speaking in the Language of his own Times, when the Chorepiscopi and Presbyters were become all one.

But Bishops had still a more Homes

Pater Patrum, For they were commonly called piscoporum. For they were commonly called Patres Patrum, and Episcopi Episcoporum, Fathers of Fathers, and Bishops of Bishops. The first that had this Title, was fames Bishop of ferusalem; which made the Counterfeit Author under the Name of Clemens Romanus [r] inscribe an Epistle (as directed to him) with this Title; Clemens facobo Domino, Episcopo Episcoporum, &c. To which Sidonius Apollinaris [s] alludes plainly, when writing to Lupus an eminent Erench Bishop, he tells him, He was Father of Fa

thers, and Bishop of Bishops, and another fames of

his Age. By this we understand what Tertulian [1]

[[]p] Savaro Comment in Sidon. Lib. 6. Ep. 1. p. 379.
[q] Balfam. Com. in Can. Apost c. 59. It. in Con. Antioch Can. 10. [p] Pseudo-Clem. Ep. 1. ad Jacob. [s] Sidon Lib. 6. Ep. 1. Tu Pater Patrum, & Episcopus Episcoporum. & alter Sæculi tui Jacobus. [s] Tertul. de Pudicit. c. 1. Audio etiam Edictum esse propositum, & quidem peremptorium, Pontifex scilicet Maximus, Episcopus Episcoporum dicit. Ego & Machia & Fornicationis delicta Poenitentia defunctis dimitro.

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means, when speaking ironically of the Catholick Bishops, who admitted Adulterers into Communion gain upon their Repentance, he says, I hear there s a Decree published, and that a peremptory one; The Chief Pontif, the Bishop of Bishops saith, I orgive the Sins of Adultery and Fornication, to all hose that repent of them. Some [u] take this for peculiar Character of the Bishop of Rome; and I will not deny, but that Tertullian might intend more specially to reflect upon him: But yet there is nohing fingular in the Title, which did not belong to other Bishops as well as him; as appears from what has been already cited out of Sidonius. To which ve may add the Testimony of Athanasius [w], who files Hofius, The Father of Bishops. And Gregory Nazianzen [x] gives the same Title to his own Faher, as St. Ferom [7] does to Epiphanius, stiling him ifer the Father of all Bishops. Cotelerius [z] observes, hat Gregory Nyssen is called mutilp mutieur, Father of hat Gregory Nyllen is called main marism, Father of Fathers, by the Second Council of Nice; and others a] say, Theodosius the Emperor gave Chrysostom the ame Honourable Title after Death. As to the Reaon of these Names, it is probable some Bishops night have them upon the Account of Personal Meit; and others from the Eminency of their Sees; rent is the Bishop of Alexandria, to whom Balsamon [b] Falsives the Title of Pater Patrum, many Ages after: es of But there was a more general Reason why all Bi[1] hops should be called so, as may be collected from [c]

Epipha-

[[]u] Baron. an. 142. n. 4. an. 216. n. 4. Georg. Ambianas Oberv. in Tertul. T. 3. p. 633. [w] Athan. Epist. ad folit. Vit. agentes. T. 1. p. 837. [x] Naz. Orat. 19 de Funi [y] Hieron. Ep. 61. p. 167. Patr. p. 314. er. Not. in Ep. Clem. p. 605. [a] Nicephor. Lib. 14. C. 43. [b] Balfam. Resp. ad Interrogat. Marci ap. Leunclav. Jus Gr. Rom. T. 1. Lib. 5. p. 362. Kues Melen nariewr narie isale. विद्रांड. विकारिका पूर्व प्रिम्पू गाँ वेसमभानांक.

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Epiphanius; who says, That the Order of Bishop was an Order that begat Fathers to the Church that is, Bishops made Bishops by Ordination; where as Presbyters could only beget Sons, by the Power which they had of Baptizing. And therefore, the we sometimes find Presbyters called Fathers, yet we no where find the Title of Pater Patrum given to an of their Order. Yet I must here also observe, the feveral of thefe Titles were never kindly received a mong the African Fathers, because the Bishops Rome began to abuse them, to establish an usurpe Authority over their Neighbours. Therefore, Two African Councils held at Carthage, the one un der [d Cyprian, the other [e] in St. Austin's time these Titles, Episcopus Episcoporum, Princeps Sacerd tum, and Summus Sacerdos, were discountenanc'd an forbid, infomuch that the Primates themselves wer not allowed to use them. But of this more hereafter when we come to speak of Metropolitans.

Gregory Nazianzen in his Rhe torical way usually gives Bishop the Title of Patriarchs; by which he means not Patriarchs in the proper Sense, as the Word came afterward to be use in the Church, to signify Bishops of the larger Sea who had Primates and Metropolitans under them But any Bishops whatsoever, that were Heads of their own Family; that is, the Church subject to them. Thus he stiles his own Father Patriarch, [f

[d] Con. Carthag, ap. Cypr. p. 229. Neq; enim quisquamm frum Episcopum se Episcoporum constituit, aut Tyrannico se rore ad obsequendi necessitatem Collegas suos adigit.

[[]e] Con. Carth. 3. c. 16. Ut Primæ sedis Episcopus non a pelletur Princeps Sacerdotum, aut Summus Sacerdos, autaliqui hujusmodi, sed tantum Primæ sedis Episcopus, [f] Na Orat. 19 p. 312. Or. 20. de Laud. Basil. p. 342. Orat. 41 p. 675.

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though he was but Bishop of Nazianzum, a very small City in Cappadocia, under Casarea the Metropolis. And in his Oration [g] before the Council of Constantinople he gives the same Title to all other Bishops, complaining of the Arian Cruelties against them: Have we not had, fays he, our Ancient Bishops, or to speak more properly, our Patriarchs publickly murder'd by them? In another place complaining of the corrupt Promotions and Practices of some Bishops of his Age, he thus takes his leave of them [b], Valete; Insolentes estote: Patriarchatus per sortes inter vos distribuite. Farewel; Go on in your Insolence: Divide the Patriarchal Dignities among you: Translate your selves from See to See: Set up some, pull down others. Where it is evident he speaks not of Patriarchs properly so called, but only of some Ambitious Spirits among the Bishops, who turned all things into Confusion, and did what they pleased with the Preferments of the Church. Gregory Nyssen uses the same Term for Bishops, in his Funeral Oration upon Meletius, which he made in the Council of Constantinople, where he gives all the Bishops then in Council the Title of Patriarchs: Behold [i] these Patriarchs: All these are the Sons of our Facob; meaning Meletius, whom he calls Far cob for his Age, and the rest Patriarchs, in allusion to the Twelve Patriarchs who were Jacob's Children. Thus Bishops were commonly stilled, till such times as the Name Patriarch became the appropriate Title of the most eminent Bishops, such as Rome, Constantinople, &c. And even some Ages after that, de Marca [k] observes, that Athalarisms and the rest of the Gotbish Kings in Italy gave the Name of Patriarchs to all Bishops within their Dominions.

[[]g] Orat. 32: p. 525. [b] Naz. Cygn. Carm. de Episcopis T. 2. p. 308. [i] Greg. Nyff. Orat. de Fun. Melet. T. 3. p. [k] Marca Differt, de Primatib. n. 20. p. 112. \$89.

Sect. 10.

And Vicars of that all Bishops anciently were stilled also Vicars of Christ, and had as much Interest in that Name he that has since laid so much Claim to the Title,

as he that has fince laid fo much Claim to the Title. The Author of the Questions [1] under the Name of St. Austin, says expresly, That every Bishop is the Vicar of God. Cyprian fays the same in several of his Epistles [m], that every Bishop is Vice Christi, Christ's Vicar or Vicegerent. And this is his means ing in that noted Passage to Cornelius, where [n] he fays, All Herefies and Schisms take their Original from hence, that Men do not submit to God's Priest. and confider that there ought to be but one Bishop in a Church at a time, and one Judge as the Vicar of This is spoken of every Individual Bishop throughout the World, as Rigaltius [o] freely owns; and they grolly mistake Cyprian's Meaning, and abuse his Authority, who apply it only to the Bishop of Rome. St. Bafil [p] extends the Title to all Bishops; and so does the Author under the Name of St. Ambrose [9] who is supposed to be Hilary, a Deacon of the Church of Rome; which would have been an unpardonable Overfight in him, had it not been then the Custom of the World to give all others this Title as well as the Bishop of Rome.

[p] Basil. Constit. Monach. c. 22. T 2. p. 792.
[q] Ambr. Com. in 1 Cor. 11. 10. Episcopus Personam habet Christi,——Vicarius Domini est, &c. The Author of the

Constitutions, Lib. 2. C. 26. Stiles the Bishop Gedr Snipesor.

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I shall but take notice of one Sect. 11. Title more given to Bishops, which And Angels of is that of Angels of the Churches; a Name which some Authors [r] Suppose to be used by St. Paul, I Cor. 11. 10. where he fays, Women ought to be covered in the Church because of the Angels; that is, Bishops, says Hilary the Deacon, in the Place last mentioned. And fo the same Author understands that of St. John, Rev. 1. 20. The seven Stars are the Angels [s] of the seven Churches. Which is also the Interpretation of St. Aufin [t] and Epiphanius [u], who fay that by Angels we are not there to understand the Celestial Angels (as Origen thought, who affigns a Guardian Angel w to every Church) but the Bishops or Governors of those Seven Churches. Hence in After-Ages Bihops were called Angels of the Churches: As Socrares [x] terms Serapion, who was Bishop of Thmuis The Angel of the Church of Thmuis: And the Author of the short Notes [y] upon Timothy, under the Name of St. Ferom, fays of every Bishop, That he is the Angel of God Almighty. In this Sense Dr. Hammond [2] observes out of a Saxon MS. that in our own Language anciently Bishops were called God's Bydels, that is, Messengers or Officers, as he explains it from Sir Henry Spelman's Glossary, in the Word Bedellus. And thus much of those ancient Titles of Honour, which were given to all Bishops indifferently in the Primitive Church.

[[]r] Ambrosiaster, ibid. Angelos Episcopos dicit, sicut docetur in Apocalypsi Joannis.

[r] Pseudo-Ambros in 1 Cor. 11. 10.

[t] Aug. Ep 162. Divina voce laudatur sub Angeli nomine Præpositus Ecclesiæ.

[u] Epiph. Hær. 25. Nicolait.

[w] Orig. Hom. 20. in Num. T. r. p. 251. So also Andreas Cæsariens. Appendi púnaxes. Com. in Apoc. 1. 20.

[x] Socrat. Lib. 4. c. 23.

[y] Hieron. Com. in 1 Tim 3.

[z] Ham. Annot. on Rev. 1. 20.

C. H. A. P.

CHAP. III.

Of the Offices of Bishops as distinct from Presbyters.

Sect. 1.
A threefold difference between Bishops and Presbyters in the Discharge of their Office and Function.

Threefold Distinction between Bishops and Presbyters in

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the discharge of Ecclesiastical Offices. For 1st. in the common Offices, which were ordinarily in trusted in the Hands of Presbyters, such as Preaching Baptizing, Administring the Eucharist, &c. there was this obvious-difference betwixt a Bishop and a Presbyter; that the one acted by an Absolute and Independent Power, the other in Dependance upon and Subordination to his Bishop; by whose Author rity and Directions under God he was to be Governed, and do nothing without his Consent or against it: So that though there was no difference in the things that were done, yet there was an Essential Difference in the Power of doing them. This is an Observation not commonly made, but it is of very great use, both for establishing the just bounds of Episcopal and Presbyterial Power, and clearing the Practice of the Primitive Church. 2dly, Some Of fices were never intrusted in the hands of Presbyters nor allowed, if performed by them; fuch as the Ordination of Bishops, Presbyters, &c. 2dly, Bishops always retained the Power of calling their Presbyters to an Account, and censuring them for their Misdemeanors in the Discharge of their Office which Presbyters could not do by their Bishop, be

ng always subject and subordinate to him as their Suerior. These things cleared and set in a fair Light. vill give us a just Account of the Offices of a Bihop, as distinct from that of a Presbyter, in the Prihitive Church.

First then we are to observe, hat in fuch ordinary and common Offices as might be performed by oth, Bishops and Presbyters acted y a different Power; the Bishop vas the Absolute, Independent Minister of the Church, and did thatever he did by his own Auhority folely inherent in himself;

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I. In the common Offices which might be performed by Both, the Bishop asted by an Independent Power,

but Presbyters inDependance upon and Subordination to bim.

ut the Presbyters were only his Affistants, authozed to perform such Offices as he intrusted them ith, or gave them Commission and Directions to erform, which they still did by his Authority, and Dependance upon, and Subordination to him as heir Superior; and might do nothing against his Vill, or Independent of him. This is clear from pany Passages in Ignatius, Cyprian, and the Canons f the Ancient Councils, which all agree in this, hat nothing is to be done without the Bishop; that , without his Knowledge, without his Confent, irections or Approbation. Thus [a] Ignatius in his pistle to the Church of Smyrna: Let no one perorm any Ecclefiastical Office without the Bishop. which he explains both there and elsewhere [b] to lean, without his Authority and Permission. So in ne Council [c] of Laodicea, it is expressed the same ay: The Presbyters shall do nothing without the

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[[]a] Ignat. Ep. ad Smyrn,n. 8. Musels weis To omo xone To apawe-ารับ ลังทหอง รายง อเร ชาวง อหนากต่อง. [6] Id. Ep. ad Polycarp. n. 4. שוושא של באוושונים

Consent of the Bishop. The Councils [d] of Ath and Toledo [e] say, without his Privity or Knowledge And the Apostolical Canons [f] give a Reason so all this, Because the Bishop is the Man to whom the Lord's People are committed, and he must give a Account of their Souls.

Sect. 3.

This specified in the Office of Baptism, and the Lord's Supper.

This Rule they particularly apply to the Offices of Baptism and the Lord's Supper. A Presbyte might ordinarily administer both these Sacraments; but not against

the Will of his Bishop, or in Opposition and Contradiction to him, but by his Consent and Authority, in a due Subordination to him as his Superior. It is not lawful, says [g] Ignatius, either to baptize a celebrate the Eucharist without the Bishop: But the which he allows, is well-pleasing to God. He doe not say, that none but a Bishop might adminst these Sacraments, but that none was to do it without his Allowance and Approbation. And that is plainly the meaning of [b] Tertullian and St. Jerom [in when they say, that Presbyters and Deacons have no Power to baptize, without the Command and Authority of the Bishop or Chief Priest; and that this is for the Honour of the Church, and the Pressure of Peace and Unity. St. Ambrose [ii] allowed the Preservation of Peace and Unity. St. Ambrose [ii] allowed the Church and the Preservation of Peace and Unity. St. Ambrose [ii]

[d] Con Arelat. 1. can. 19. Ut Presbyteri fine Consciential piscoporum nihil faciant. [e] Con. Tolet. 1. can. 20. Sin Conscientia Episcopi nihil penitus Presbyteri agere præsumant.

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[[]f] Can. Apost. c. 39 [g] Ignat. Ep. ad Smyrn. n. 8. [b] Tertul. de Bapt. c. 17. Dandi jus quidem habet summu Sacerdos, qui est Episcopus: Dehinc Presbyteri & Diaconi; no tamen sine Episcopi Auctoritate, propter Ecclesiæ honorem, qui salvo salva Pax est. [i] Hieron. Dial. cont. Lucifer. p. 139. Is de venit, ut sine Jussione Episcopi, neque Presbyter neque Diaconus jus habeant baptisandi. [ii] Ambros. de sacram. Lib.; c. 1. Licet Presbyteri secerint, tamen Exordium Ministerii summo est Sacerdote.

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ferts the same, that though Presbyters do baptize, yet they derive their Authority from their Superior.

The like Observation may be made upon the Office of Preach-And in the Office of ing. This [k] was in the first Place Preaching. the Bishops Office, which they

commonly discharged themselves, especially in the African Churches. Which is the Reason we so often meet with the Phrase, Tractante Episcopo, the Bishops Preaching, in the Writings [1] of St. Cyprian: For then it was so much the Office and Custom of Bi-hops to preach, that no Presbyter was permitted o preach in their Presence, till the Time of t. Austin. who whilst he was a Presbyter was authoized by Valerius his Bishop to preach before him: But that, as Possidius [m] the Writer of his Life obferves, was fo contrary to the Use and Custom of he African Churches, that many Bishops were highy offended at it, and spake against it; till the Consequence proved that such a Permission was of good Use and Service to the Church; and then several ther Bishops granted their Presbyters Power and Privilege to preach before them. So that it was hen a Favour for Presbyters to preach in the Pre-Pre al ence of their Bishops, and wholly at the Bishops Discretion whether they would permit them or not; nd when they did preach, it was Potestate accepta. y the Power and Authority of the Bishops that apntia E Sin pointed them. In the Eastern Churches Presbyters vere more commonly employed to preach, as Poffi-

[[]k] Vid. Can. Apoft. c. 58. [1] Cyp. Ep. 52, 56, 83. Ed. Dxon. It. Pontius vit. Cypr. ibid. [m] Possid. Vit. Aug. c. 5. sidem Presbytero Potestatem dedit coram se in Ecclesia Evangeum prædicandi, ac frequentissime tractandi, contra usum quiem ac consuetudinem Africanarum Ecclesiarum. Unde etiam ei onnulli Episcopi detrahebant --- Postea bono præcedente exmplo, accepta ab Episcopis Potestate, Presbyteri nonnulli coram piscopis populo tractare coeperunt verbum Dei.

dius [n] observes, when he says Valerius brought the Custom into Africk from their Example: And St. Ferom intimates as much, when he complains [o] of it as an ill Custom only in some Churches to forbid Presbyters to preach. Chryfostom preached several of his Elaborate Discourses at Antioch whilst he was but a Presbyter, and fo did Atticus [p] at Conftantino ple: And the same is observed to have been granted to the Presbyters [q] of Alexandria, and Cafarea, in Cappadocia [r] and Cyprus, and other Places. Bu still it was but a Grant of the Bishops, and Presby. ters did it by their Authority and Commission: And whenever Bishops saw just Reason to forbid them they had Power to limit or withdraw their Commis fion again: As both Socrates [s] and Sozomen [t] to flify, who fay that at Alexandria Presbyters were for bidden to preach, from the Time that Arius raised i Disturbance in the Church. Thus we see what Power Bishops anciently challenged and exercised o ver Presbyters in the common and ordinary Office of the Church: Particularly for preaching, Bishop always esteemed it their Office, as much as any o ther. Such a vast difference was there between the Practice of the Primitive Church and the Bishops of Rome in After-Ages! When, as Blondel observes ou of Surius, there was a time when the Bishops of Rom were not known to preach for Five hundred Year together: Infomuch that when Pin Quintus made a Sermon, it was lookt upon as a Prodigy, and was in deed a greater Rarity than the Saculares Ludi were in Old Rome. See Blondel Apolog. p. 58. and Surim Comment. Rer. in Orbe geftar.

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[7] Theodor Lib. 1, c. 2. [7] Socrat. Lib.5, c. 22. Socrat. ibid.

[[]w] Ille in Orientalibus Ecclesiis id ex more sieri sciens, obtro Stantium non curabat Linguas, &c. Possid ibid. (a) Pessima consuetudinis est in quibusdam Ecclesiis tacere Presbyteros, præsentibus Episcopis non loqui &c. [p] Socrat Lib. 7. c.1 mnes

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But to return to the Bishops of the Primitive Church. There Sect. 4. 1. The Office, and were other Offices, which they Power of Ordination very rarely intrusted in the hands never intrufted in of Presbyters; and if ever they the hands of Presby granted them Commission to perform them, it was only in Cases of great Necessiy: Such were the Offices of Reconciling Penitents. Confirmation of Neophytes, Consecration of Churches, Virgins and Widows, with some others of the ike Nature; of which I shall speak nothing more particularly here now, because they will come more properly under Consideration in other Places. But here was one Office which they never intrusted in he Hands of Presbyters, nor ever gave them any for Commission to perform; which was the Office of Ordaining the Superior Clergy, Bishops, Presbyters, and Deacons. The utmost that Presbyters could pretend to in this matter, was to lay on their hands ogether with the Bishop in the Ordination of a Presovter, whilst the Bishop by his Prayer performed the Office of Consecration. Thus much is allowed hem by one of the Councils [u] of Carthage, which vet expresly reserves the Benediction or Ordination-Prayer to the Bishop only. In the Ordination of Bishops they had no concern at all; which was al-(ean ways performed by a Synod of Bishops, as shall be de a hewed more particularly when we come to speak of s in the Rites and Customs observed in their Ordinations. were Here in this place it will be sufficient to prove in ge-urim teral, that the Power of Ordinations was the Preogative of Bishops, and that they never communiated this Privilege to any Presbyters. St. Ferom's

[[]n] Con. Carth. 4. can. 3. Presbyter cum ordinatur, Episcooeum benedicente, & manum super caput ejus tenente, etiam mnes Presbyteri, qui præsentes sunt, manus suas juxta manum piscopi super caput illius teneant. Teffi-

[uu] Testimony is irrefragable Evidence in this Case For in the same place where he sets off the Office of Presbyters to the best Advantage, he still except the Power of Ordination. What is it, says he, that a Bishop does more than a Presbyter, setting aside the Business of Ordination? St. Chrysoftom [w] speak much after the same manner, where he advance the Power of Presbyters to the highest. Bishon and Presbyters, fayshe, differ not much from one and ther. For Presbyters are admitted to preach and go vern the Church: And the fame Qualifications that the Apostle requires in Bishops, are required in Pres byters also. For Bishops are Superior to them onlying the Power of Ordination, and have that one thing more than they. In another place [x] he prove that Timothy was a Bishop, because the Apostle speak of his Power to ordain, bidding him lay hands ful denly on no Man. And he adds both there and elfe where [y] that the Presbytery which ordained Time thy was a Synod of Bishops, because mere Presby ters had no Power to Ordain a Bishop. I might here produce all those Canons of the ancient Councils which speak of Bishops Ordaining [z], but never Presbyters; which Rule was fo precifely observed in the Primitive Church, that Novatian himself would not presume to break it, but sent for Three Bishops [a] from the farthest Corners of Italy, rather than want a Canonical Number of Bishops to Ordain him. I only add that Observation of Epiphanius [aa] grounded upon the general Practice of the Church

[uu] Hieron. Ep. 85. ad Evagr. Quid enim facit, except Ordinatione, Episcopus, quod Presbyter non facit?

[as] Epiph Hær. 75. Aerian.

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[[]w] Chryf. Hom. 11. in 1 Tim. 3. 8. [a] Id. Hom. 1. in Philip. 1. [y] Hom. 13. in 1 Tim. 4. 14. is 38 of impersional Philip. 1. [y] Hom. 13. in 1 Tim. 4. 14. is 38 of impersional Philip. 1. [y] See Con. Nic. c. 19. Con. Antioch. c. 9. Con Chalced. c. 2, & 6. Con. Carth. 3. c. 45. Can. Apoll. c. 1. [a] Cornel. Ep. ad Fabium ap. Eufeb. Lib. 6. c. 23.

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That the Order of Bishops begets Fathers to the Church, which the Order of Presbyters cannot do, but only begets Sons by the Regeneration of Baptism.

I know, some urge the Authority of St. Jerom [b] to prove, that the Presbyters of Alexandria Otadained their own Bishop, from the Days of St. Mark to the time of Heraclus and Dionysius; and others think the same Words prove that he had no new Ordination at all: But they both mistake St. Jerom's Meaning, who speaks not of the Ordination of the Bishop, but of his Election; who was chosen by the Presbyters, out of their own Body, and by them placed upon the Bishop's Throne; which in those Days was no more than a Token of his Election, and was sometimes done by the People; but the Ordination came after that, and was always reserved for the Provincial Bishops to perform, as shall be shewed hereafter.

But it may be enquired, what was he Practice of the Church in case ordination by profession Presbyters took upon them to byters disamulated by Ordain? Were their Ordinations the Church allowed to stand good or not? I Answer, They were commonly reversed and disamulated. As in the known Case of Ischyras [c] who was deposed by the Synod of Alexandria, because Colluthus who ordained him, was no more than a Presbyter, though pretending to be a Bishop: And in the Case of those Presbyters who were reduced to the Quality of Laymen by the Council [d] of Sardica, because Eurychianus and Museus who Ordained

[d] Con, Sard. Can. so.

them,

[[]b] Hieron Ep. 85, ad Evagr. Alexandriæ à Marco Evange illa usque ad Heraclam & Dionysium Episcopos, Presbyteri emper unum ex se electrim, in excelsiori gradu collocatum Episcopum nominabant; quomodo si Exercitus, Imperatorem faciat, [c] Athan Apol. 2, p. 732. Epist. Cler. Marcot. ibid. p. 784.

them, were only pretended Bishops. The Council of Sevil in Spain [e] went a little farther. They deposed a Presbyter and Two Deacons, because the Bishop only laid his hands upon them, whilst a Presbyter pronounced the Blessing or Confectation. Prayer over them. And some other Instances might be added of the like Nature, which shew that then they did not allow Bishops so much as to delegate or Commission Presbyters to Ordain in their Name, but reserved this entirely to the Episcopal Function.

Sect. 7.
Some Allegations to the contrary examined.

The common Pleas which fom urge to the contrary, derogate not thing from the Truth of this Observation. For whereas it is said, if That the Chorepiscopi were only Present the Chorepiscopi wer

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byters, and yet had Power to Ordain: That feen to be a plain mistake; for all the Chorepiscopi of the Ancient Church were real Bishops, the Subordinate to other Bishops; as I will shew more particularly hereaster, when I come to speak of their Order. It is faid, That the City-Presbyters had Power to Ordain by the Bishop's License; and that this was established by Canon in the Council of [f] Ancyra. But this is grounded only upon a very ambiguous Sense if not a corrupt Reading of that Canon. For all hold Translators render it much otherwise, That the City-Presbyters shall do nothing [g] without the License and Authority of the Bishop, in any part of

[[]e] Con. Hispal. 2. Can. 5. Relatum est nobis de quibusa Clericis, quorum dum unus ad Presbyterum, duo ad Levitaru ministerium sacrarentur, Episcopus oculorum dolore detentifertur manum suam super eos tantum imposuisse, & Presbyte quidam illis contra Ecclesiasticum ordinem Benedictionem disse, &c. Hi gradum Sacerdotii vel Levitici ordinis, que perverse adepti sunt, amittunt.

[f] Con. Ancy. can. [f] Id. ex Versione Dionysii Exigui: Sed nec Presbyteris vitatis, sine Pracepto Episcopi, amplius aliquid imperare, a

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the Paroche or Diocese belonging to his Jurisdiction. Which agrees with what I have cited before out of the Council of Landicea; and several other Canons, which make Presbyters Dependent upon their Bi-. shops in the ordinary Exercise of their Function. (See before Sect. 2. of this Chapter.) And some Greek Copies [b] read it, & erepa magginia, which feems to fignify that Presbyters shall not officiate in another Diocese without Letters Dimissory from their own Bishop.

2. It is urged further, that Novatus, a Presbyter of Carthage, Ordained Felicissimus a Deacon. But this feems to be no more than procuring him to be Ordained by some Bishop. For Cyprian says, he made Novatian [i] Bishop of Rome after the same manner as he had done Felicissimus Deacon at Carthage. But now it is certain he did not Ordain Novatian, but ony was instrumental in procuring Three obscure Italian Bishops to come and Ordain him. And in that Sense he might Ordain Felicissimus too. But admit it were otherwise, it was only a Schismatical Act, condemned by Cyprian and the whole Church.

4. 'Tis pleaded out of Cassian, That Paphnutius an Egyptian Abbot, Ordained one Daniel a Presbyter. But, if Cassian's Words be rightly considered, he says no fuch thing, but only [k] that Paphnutius first promoted him to be made a Deacon before several of t the his Seniors, and then intending to make him his Suc-

rt o fine authoritate Literarum ejus in unaquaque Parochia aliquid agere. [b] Cod. Can. edit. Ehinger. [i] Cypr. Ep. 49.
al. 52. ad Cornel. p. 97. ed. Oxon. Quoniam pro magnitudine ua debeat Carthaginem Roma præcedere, illic majora & gravipra commisit, Qui istic adversus Ecclesiam Diaconum secerat, illic Episcopum fecit. [k] Cassian. Collat. 4. c. 1. A beato Paphnutio solitudinis ejusdem Presbytero, & quidem cum multis unior esser atare, ad Diaconii est prælatus Officium. -Optansque sibimet successorem dignissimum providere, superstes eum Presbyterii honore provexit.

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ceffor, he also preferred him to the Dignity of a Which Preference or Promotion does Presbyter. not at all exclude the Bishop's Ordination. It may reasonably signify the Abbot's Choice, which he had Power to make; but it cannot so reasonably be interpreted that he Ordained him; fince this was contrary to the Rules and Practice of the Church: And confidering where and when Paphnutius lived, in the midst of Egypt, among an hundred Bishops, in the Fifth Century, it is not likely he would trangress the Canons in fo plain a Case. Therefore I cannot fubscribe to a Learned Man [1], who fays, Nothing is more plain and evident, than that here a Presbyter Ordained a Presbyter, which we no where read was pronounced Null by Theophilus then Bishop of Alexandria, nor any other at that time. I conceive the contrary was rather evident to them, and therefore they had no Reason to pronounce it Null, knowing it to be a just and regular Ordination.

Church-History (for Modern Instances I wholly pass by) that seems to make any thing for the Ordination of Presbyters; and that is in the Answer given by Pope Leo to a Question put to him by Russicus Narbonensis, Whether the Ordination of certain Persons might stand good, who were only Ordained by some Pseudo-Episcopi, False Bishops, who had no Legal and Canonical Right to their Places? To this he Answers, [m] That if the Lawful Bishops of those Churches gave their Consent to their Ordination, it might be esteemed valid and allowed; other therwise to be disannulled. But here it is to be constituted.

^[1] Stilling. Irenic. Par. 2. c. 7. n. 8. p. 380. [25] Leo Ep. 92 ad Rustic. c. 1. Si qui autem Glerici ab istis Pseudo episcopis in eis Ecclesis ordinati sunt, qua ad proprios Episcopos pertinebant, & Ordinatio eorum cum Consensu & Judicio Prassidentium facta est, potest rata haberi, &c.

Chap. III. CHRISTIAN CHURCH.

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dered that these Pseudo-Episcopi were in some Sense Bishops, as being Ordained, though illegally, to their Places: For they feem to be fuch as had Schifmatically intruded themselves into other Men's Sees, or at least obtained them by some corrupt and irregular Practices. Now the Church did not always rescind and cancel the Acts of such Bishops, but used a Liberty either to reverse and disannul the Ordinations made by them, or otherwise to confirm and ratily them, as She faw occasion. Therefore though the General Council [n] of Constantinople deposed all such as were Ordained by Maximus, who had fimoniacally ntruded himself into Gregory Nazianzen's See at Confantinople; yet the Novatian Clergy were admitted by the Council of Nice [o], though Ordained by schismatical Bishops; and the African Councils [p] llowed the Ordinations of the Donatift Bishops, tho hey had long continued in Schifm, and given Schifnatical Orders to others also. Which shews that the Primitive Church made some difference between Orers conferred by Schismatical Bishops, and those conerred by mere Presbyters. I enquire not now into the Grounds and Reasons of this, but only relate the churches Practice. From which upon the whole natter it appears, that this was another Difference etwixt Bishops and Presbyters, that the one had ower to Ordain, but the other were never authoried or commissioned to do it.

2. Besides this, there was a Third difference between Bishops and resbyters in point of Jurisdiction: ishops always retained to them-

Sect. 8. A 3d Differencebetween Bishops and Presbyters: Presby-

[0] Con. Nic. c. 8.

[[]n] Con. Constant, can. 4. [P] Collat. Carthag. 1. Die. c. 16.

ters accountable to selves the Power of calling Presentation Bishops, not Bishops to their Presbyfuring them for their Miscarriage in the Discharge of their Office.

but Presbyters had no Power to censure their Bi shops, or set up an Independent Power in opposition to their Authority and Jurisdiction, When Felicish mus and Augendus set up a separate Communion a Carthage against Cyprian, threatning to excommuni cate all that communicated with him, Cyprian gar Orders to his Deputies (being himself then in Ba nishment) to execute first their own Sentence upon them, and let them for their Contempt of him and the Church [9] feel the power of Excommunication which was accordingly done by his Delegates, appears from their Answer [r] to him. In another place, writing to Rogatian a Bishop, who mad Complaint to Cyprian and the Synod, of an unruly De con; he tells him, It was his fingular Modesty to re fer the Case to them, when he might by virtue his own Episcopal Authority himself have punished the [1] Delinquent; against whom, if he persiste in his Contempt, he should use the Power which be longed to his Order, and either depose or suspen Nothing can be more plain and evident, that that in Cyprian's Time all Bishops were invested with this Power of Censuring Delinquents among the

[9] Cypr. Ep. 38. al. 41. p. 80. Cum Felicissimus commintus sit, non communicaturos in Monte (al. Morte) secum, quantus sit mobis communicatent. Accipiat sententiam quam prior dim ut abstentum à se nobis sciat. [1] Ep. 39. al. 42. ad Cypr. Al stinuimus Communicatione Felicissimum & Augendum, &c.

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[[]s] Cypr. Ep. 65. al. 3. ad Rogatian. Tu quidem pro soli tua humilitate fecisti, ut malles de eo nobis conqueri, cum prepiscopatus vigore & Cathedræ auctoritate haberes potestate qua posses de illo statim vindicari - - - - Quod si ultra tecon tumeliis suis provocaverit, supperis circa eum Potestate honos tui, uteum vel deponas velabitineas. See elso Cypr. Ep. 10.1 16. ed. Oxon.

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Clergy. And any one that looks into the Councils of the following Age, will find nothing more common, than Canons, which both suppose and confirm this Power. As when the Apostolical Canons say [w], That no Presbyter, or Deacon, excommunicated by his own Bishop, should be received by any other; that supposes all Bishops to have Power to inflict Ecclesiastical Censures upon their Clergy. The like may be seen in the Canons of the Council of Nice [x], which allows an Appeal in such a Case to a Provincial Synod; and the Council of Sardies [y], which orders the Metropolitan to hear and reduces the Grievance: So also in the Councils of Antioch [z], Chalcedon [a], and many others.

Yet it must be own'd, that according to the Discipline and Cufrom of those Times, Bishops seldom did any thing of this nature,
without the Advice and Consent various Respects.

of their Presbyters, who were

their Assessorers, who were their Assessorers, and (as it were) the Ecclesiastical Senate and Council of the Church: Of which I shall give a more particular Account, when I come to speak of the Honour and Privileges of the Order of Presbyters. And here it is to be surther noted out of the preceeding Canons, That if any Clergyman thought himself injur'd by his Bishop, he had Liberty to appeal [b] either to the Metropolitan, or a Provincial Synod: And in some Places, the better to avoid Arbitrary Power, the Canons provided, That no Bishop should proceed to censure a Presbyter, or Deacon, without the Concurrence of some

[[]w] Canon Apost c. 33. [x] Con. Nic, Can. 5. [y] Con. Sard. Can. 13, 14, [z] Con. Antioch. Can. 3, & 4, [n. a] Chalced. Can. 9. [b] See for the Liberty of Appeals: Con. Carthag. 2. c. 8. Carthag. 4. c. 29, & 65. Antioch. c. 12. Vasion. c. 5. Venetic. Can. 9.

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[[]c] Con. Carthag. 1. Can. 11. Si quis aliquam Causam habuerit, à tribus vicinis Episcopis, si Diaconus est, arguatur: Presbyter à sex. [d] Con. Carth 2. Can. 10. Placet ut Causa criminalis Episcopi à duodecim Episcopis audiatur; Causa Presbyteri à sex; Causa vero Diaconi a tribus cum proprio Episcopo.

[[]e] Blondel. Apol. p. 137. And Crab thus reads it corruptly: Episcopus à duodecim Episcopis audiatur, & à fexPresbyteris, & à tribus Diaconibus cum proprio suo Episcopo.

[[]f] Con. Carth. 3. c. 8. Si Presbyteri vel Diaconi fuerint accusati, adjuncto sibi ex vicinis locis Legitimo numero Collegarum - - - in Presbyteri nomine sex, in Diaconi tribus, ipsorum Causas discutiant.

[g] Ibid. c. 8. Reliquorum Clericonim Causas solus Episcopus loci agnoscat & siniat.

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llowed to hear their Causes, and end them. Only hey had Liberty to appeal, as all others, in case of njury done them, to the Metropolitan, or a Proincial Synod; which the Nicene Council [b], and nany others, appoint to be held once or twice a Tear for that very purpose; That if any Clergy-nan chanced to be unjustly censured by the Passion ships Bishop, he might have recourse to a Superior Court, and there have Justice done him. This is the rue State and Account of the Power of Bishops wer their Clergy, as near as I can collect it out of the Genuine Records of the Ancient Church.

CHAP. IV.

of the Power of Bishops over the Laity, Monks, Subordinate Magistrates, and all Persons within their Diocese: And of their Office in disposing of the Revenues of the Church.

THE next thing to be confidered, is, The Power of Bihops over the People; which, upin Enquiry, will be found to exend it felf over all Persons, of sive
what Rank or Quality soever,
within their Diocese, or the Bounds an
heir Jurisdiction. The Extent of Die
elves, and the Reasons why some were

Sect. 1.
No Exempsions from
the Jurisdiction of the
Bishop in the Primitive Church.

what Rank or Quality loever, within their Diocese, or the Bounds and Limits of heir Jurisdiction. The Extent of Dioceses themelves, and the Reasons why some were much greater than others, I do not here consider; but reserve hat for a more proper Place, to be treated of when we come to speak of Churches. What I observe in

[[]b] Con, Nic, Can. 5.

this place, is, That all Orders of Men within the Diocese, were subject to the Bishop: For, Privile ges to exempt Men from the Jurisdiction of the Diocefan, were Things unknown to former Age Ignatius makes bold to fay [i], That as he that he nours his Bishop, is honoured of God; so he the does any thing covertly in Opposition to him, is the Servant of Satan. And Cyprian defines the Church [k] to be a People united to its Bishop, a Flock adhe ring to its Pastor. Whence the Church may be sai to be in the Bishop, and the Bishop in the Church and if any are not with their Bishop, they are m in the Church.

Sect. 2. All Monks Subject to the Bishop of the Diocese where they lived.

Particularly, we may observe of all Asceticks, and Monks, and Hermits; That the Laws, bot Ecclesiastical and Civil, subjects them to the Bishop of the Place where they lived. For Eccles

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flical Laws, we have Two Canons in the Counc of Chalcedon [1] to this purpose: The first of which prescribes, That all Monks, whether in City of Country, shall be subject to the Bishop, and concer themselves in no Business (Sacred or Civil) out of their own Monastery; except they have his Licent and Permission, upon urgent Occasion so to do And if any withdraw themselves from his Obed ence, the other Canon pronounces Excommunican on against them. The same Injunctions may be rea in the Councils of Orleans [m], Agde [n], Lerida [o]

i] Ignat. Ep. ad Smyrn. n. 9. ம் லக்சேக சின்சல்சுக பி வைக்கை [k] Cypr. Epist. 69. al. 66. ad Pupias THE SIAGONO NATESUH. p. 168. Ecclesia Plebs Sacerdoti unita, & Pastori suo Grexal Unde scire debes Episcopum in Ecclesia esse, & Eccle fiam in Episcopo; Et si qui cum Episcopo non sint, in Eccles Agath non esse, &:. [1] Con. Chalced. Can. 4, & 8. [m] Con. Aure [s] non esse, &:. [n] Agathens. Can. 38. [o] Herdens. c. 3.

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nd others; which subject the Abbots as well as Jonks to the Bishop's Care and Correction. Justiian confirms all this by a Law in the Code; which ays [p], All Monasteries are to be reckoned under he Jurisdiction of the Bishop of the Territories where they are; and that the Abbots themselves are art of their Care. In one of his Novels [9], the ection of Abbots is put into the Bishop's Hands. and by other Laws [r], no new Cells, or Monasteies, were to be erected, but by the Confent and icense of the Bishop, to whose Jurisdiction they elonged. It is therefore a very just Reflection. which Bede, and fome others [1] from him, make upon the State of the Scottish Church; That Things vere in a very unusual and preposterous Order, when nstead of Abbots being subject to the Bishops, the Plac Bishops were subject to a single Abbot. This was cless Ordine inustrato, as Bede [t] rightly observes: For here was no such Practice allowed in the Primitive Church.

In those days, the Authority of Bishops was so highly esteemed, and venerable in the Eyes of all Men, that even the Subordinate Magistrates themselves were subect to their Spiritual Discipline

Sect. 3. As also all subordinate Magistrates in Matters of Spiritual Jurisdiction.

and Correction. The Prefects and Governors of icati е геа Cities and Provinces, were obliged to take their Communicatory Letters along with them to the Bihop of the Place, whither the Government fent them; and whilst they continued in their Office

[p] Cod. Just. Lib. 1. Tit. 3. de Episcop. Leg. 40.

^[7] Justin. Novel. 5. c. 9. [7] Con. Chalced. Can. 4. Con. Ecclesia Ecclesia Agath. c. 58. [s] Pearson. Vind. Ignat. Part r. c. 11. p. 333.

^[1] Bed. Hist. Gent. Anglor. Lib. 3. c. 4. Cujus juri & omnis Provincia, & ipsi etiam Episcopi Ordine inustrato debeane esse subjecti. there,

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there, they were to be under the Bishop's Care who, if they transgreffed against the publick Dife pline of the Church, was authorized by the Impe rial Laws to punish them with Excommunication This we learn from a Canon of the first Council Arles [w]; which was called by Conftantine himfelf who ratify'd its Canons, and gave them as it wen the Force of Imperial Sanctions. And by Virtue this Power, they sometimes unsheathed the Spiritua Sword against Impious and Prophane Magistrates and cut them off from all Communion with the Church. Of which we have an Instance in Synesse Bishop of Ptolemais [w], excommunicating Andron cus the Governor, for his Cruelties and Blasphemies and many other such Examples, which will be men tioned when we come to treat particularly of the Discipline of the Church. As to what concerns the Bishops Power to inspect and examine the Acts and Decrees of Subordinate Magistrates; Socrates [x] al fures us it was practifed by Cyril of Alexandria, i reference to Orestes the Præfectus Augustalis of Egypt tho', as he intimates, it was some Grievance to him to be under his Inspection.

Sect. 4.
Of the Distinction
between Temporal
and Spiritual Jurisdiction; Bishops Power wholly confined to
the latter.

But it must be owned and spoken to the Glory of those Primitive Bishops, that they challenged no Power, as of Right belonging to them, but only that which was Spiritual. They did not as yet lay claim to both Swords, much let

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^[4] Con. Arelat. 2. c. 7. De Præsidibus - - - ita placuit, u cum promoti suerint, Literas accipiant Ecclesiasticas Communicatorias: Ita tamen ut in quibuscunq; locis gesserint, ab Episcopo ejustem loci Cura de illis agatur; at cum cæperint conmunication publicam agere, tunc demum à Communione et cludantur. Similiter & de his siat, qui Rempublicam agere vo dunt.

[4] Synes. Ep. 58. ad Episcopos, p. 198.

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ndeavour to wrest the Temporal Sword out of the Magistrates Hand, and dethrone Princes under preence of Excommunication. The ancient Bishops f Rome themselves, always professed Obedience and ubjection to the Emperor's Laws: Which I shall ot fland here to prove, fince it has so frequently nd fo fubstantially been done by several of our earned [7] Writers: And it is confessed by the nore Ingenuous of the Romish Writers [2] themelves, That Gregory the VIIth was the First Pope that retended to depose Christian Princes. The ancint Bishops of the Church laid no Claim to a Corcive Power over the Bodies or Estates of Men ut if ever they had occasion to make use of it. nev applied themselves to the Secular Magistrate. or his Affistance. As in the Case of Paulus Samostensis, who kept possession of the Bishop's House. fter he was deposed from his Bishoprick by the council of Antioch. The Fathers in that Council aving no Power to remove him, petitioned the mperor Aurelian [a] against him; who, tho' an. leathen, gave Judgment on their fide, and ordered is Officers to fee his Sentence put in Execution. nd thus the Case stood, as to the Power of Binops, for some Ages after under Christian Empeors: Infomuch that Socrates [b] notes it as a very ngular thing in Cyril Bishop of Alexandria, That he ndertook by his own Power to shut up the Novaan Churches, feizing upon their Plate and Sacred Itenfils and depriving their Bishop Theopemptus of s Substance. This was done and is equinis rateous.

Repub. Lib. 26. c. 5. [6] Euseb. Lib. 7. c. 30. [6] Soat. Lib. 7. c. 7.

[[]y] See Bishop Morton's Grand Impost. of the Church of Rome. II. Joh. Roffens. de Potest. Papæ in Temporal. Lib. 2. c. 2. [2] Otho Frifingens. Chron. Lib. 6. c. 35. Greg. Tholosan.

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beyond any ordinary Power that Bishops were the invested with: And tho' in After-ages they attained to this Power, yet it was not by any inherent Righ of their Order, but by the Favour and Indulgence of Secular Princes. It must here also be farther no ted. That it was ever esteemed dishonourable for Bishops, so much as to petition the Secular Powe against the Life of any Man, whom they had con demned by Spiritual Censures. And therefore, when Ithacius and some other Spanish Bishops prevailed with Maximus to flay the Heretick Priscillian, St. Maria and many other pious Bishops, petitioned against it faying, It was enough to expel Hereticks [c] from the Churches: And when they could not prevail they shewed their Resentments of the Fact against the Author of it, refusing to admit Ithacius the San guinary Bishop to their Communion. So great Concern had those Holy Men to keep within the Bounds of their Spiritual Jurisdiction!

them to all Persons.

And it may be observed, that An Account of the the Authority of Bishops was no Literæ Formatæ, ver greater in the World, that and the Bishop's Pre- when they concerned themselve rogative in granting only in the Exercise of their own proper Spiritual Power. For the

they had an universal Respect paid them by all some of Men; infomuch that no Christian would pro tend to travel, without taking Letters of Credena with him from his own Bishop, if he meant to com municate with the Christian Church in a Foreign Country. Such was the admirable Unity of the Church Catholick in those days, and the Blesse Harmony and Consent of her Bishops among on

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[[]c] Sulp. Sever. Lib. 2. p. 119. Maximum orare, ut Sangu ne Infelicium abstineret: Satis superque tufficere, ut Episcopi Cententia Hæretici judicati Ecclesiis pellerentur.

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another! These Letters were of divers forts, according to the different Occasions or Quality of the Persons that carried them. They are generally refuced to Three Kinds; The Epistola Commendatoria, Communicatoria, and Dimissoria. The first were such s were granted only to Persons of Quality, or else Persons whose Reputation had been called in Quetion, or to the Clergy who had occasion to travel nto Foreign Countries. The Second fort were ranted to all who were in the Peace and Commuion of the Church; whence they were also called acifica, and Ecclesiaftica, and sometimes Canonica. the Third fort were fuch as were only given to the lergy, when they were to remove from their own piocese, and settle in another; and they were to eftify that they had their Bishop's Leave to depart. thence they were called Dimissoria, and fometimes acifica likewise. All these went under the general ame of Formatæ; because they were written in a eculiar Form, with some particular Marks and haracters, which served as special Signatures to stinguish them from Counterfeits. I shall not and now to give any further Account of them re, but only observe that it was the Bishop's sole erogative to grant them; and none might preme to do it, at least without his Authority and dend country-Bishops to write them; but express forountry-Bishops to write them; but expressly forcom ds Presbyters the Privilege. And whereas in Times oreign Persecution, some Confessors who were of great of the teem in the Church, would take upon them to steffer ant fuch Letters by their own Authority, and in g on eir own Names; the Councils of [e] Arles, and iberis [f], forbad them to do it; and ordered all

Sangui [4] Con. Antioch. Carl. 8. [7] Con. Arelat. 1. c. 9. De iscopi , qui Confessorum Literas offerunt, placuit, ut sublatis eis Lieis, alias accipiant Communicatorias. [f] Con. Elib. c. as.

Persons who had such Letters, to take new Comm nicatory Letters from the Bishop. Baronine [g], an the common Editors of the Councils, who follow him, mittake thefe Letters for the Libels which the Confessors were used to grant to the Laps, to ha them admitted into the Communion of the Chun again: But Albaspiny [b] corrests this Mistake; an rightly observes, That those Councils speak not fuch Libels as were given to the Lapfi, but of fuch were given to all Christians, who had occasion ton vel into Foreign Countries; which it belonged to Bishops to grant, and not to the Confessors, whi ever Authority they might otherwise have obtained by their Honourable Confession of Christ in time Persecution. The Council of Eliberis [i] takes n tice of another Abuse of this Nature, and corre it; which was, That some Women of samous R nown in the Church; Clergymens Wives, as Albaj my thinks, or rather the Wives of Bishops, would pr fume both to grant and receive fuch Letters by the own Authority: All which the Council orders to funk, as being dangerous to the Discipline and Co munion of the Church, and an Encroachment up the Bishops Power, to whom alone it belonged grant them. For by all ancient Canons, this Pri lege is referved entirely to Bishops, and this set the Authority very high in the Church: For no oner heither Clergy or Laity, could communicate in a plery Church belide his own, without these Testimonic over from his Bishop; as may be seen in the Councils Carthage [k], and Agde [l], and many others.

[g] Baron. an. 142. Loayfa Not, in Con. Elib. c. 25. [#] Albasp. Not. in Con. Elib. c. 25. [i] Con. Elib. c. u

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[[]k] Con. Carth. 1. Can. 7. Clericus vel Laicus non coma nicet in aliena Plebe fine Literis Episcopi sui. [1] Ag Can. 52. Epaun. c. 6. Laodic. c. 41. Milevit. c. 20. Antioch, c. 7.

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I have but one thing more to Sea. 6. bferve concerning the Power of Of the Bishops Pomishops over the Church and er in Disposing of hat is, their Authority and Conthe Revenues of the ern in Disposing of the Reveues of the Church. I intend not ere to enter upon the Discourse of Ecclesiastical evenues, (which has its proper Place in this Work ereafter) but only to fuggest now, That it was art of the Bishop's Office and Care, to see them panaged and disposed of to the best Advantage. the Councils of Antioch [m], and Gangra [n], have veral Canons to this purpose; That all the Inomes and Oblations of the Church shall be difensed at the Will and Discretion of the Bishop; whom the People, and the Souls of Men are ommitted. Those called the Apostolical [o] Caons, and Constitutions [p], speak of the same Pow-. And Cyprian [9] notes, That all who received laintenance from the Church, had it, Episcopo disnsante, by the Order and Appointment of the Biop. He did not indeed always dispense with his wn Hands, but by proper Affistants, such as his rchdeacon, and the Oeconomus; which some Ca-Prisons [r] order to be one of the Clergy of every but the hurch: But these Officers were only Stewards uno or ar him, both of his Appointing, as St. Ferom [s] in a plerves, and also accountable to him as the Supreme nonicovernor of the Church. Whence Possidius takes no-noils to of the Practice of St. Austin; that the neither al nor Key was ever seen in his Hand, but some

[[]m] Con. Antioch. c, 24, & 25. [m] Con. Gangr. c. 7.

8. [o] Canon. Apost. c. 31, & 38. [o] Constit. Aftol. Lib. 2. c. 25. [q] Cypr. Ep. 38. al. 47. Just. Mark [m] Con. Antioch. c. 24, & 25. com pol. 2. [1] Con. Chalced, c. 26. 11 [1] Hieron. Ep. 2. Aga O. C Nepotian. Sciat Episcopus, cui commissa est Ecclesia, quem spensationi Pauperum, Curæq; præficiat igiod and or mor

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of his Clergy were always his Administrators; yet he had his certain Times to audit their Accounts; So that all was still his Act, the administred and dispensed by the Hands of others. And this was agreeable to the Primitive Rule and Practice of the Apostles, to whose Care and Custody the People Oblations, and Things consecrated to God, were committed: They chose Deacons to be their Assistants, as Bishops did asterwards; still retaining Power in their own Hands to direct and regulate them in the Disposal of the Publick Charity, a Prime Stewards of God's Revenue, and chief Massers of his Houshold.

CHAP. V.

Of the Office of Bishops, in relation to the whole Catholick Church.

Sect. 1.

In what sense every
Bishop is supposed to be
Bishop of the whole Catholick Church.

WE have hitherto considered the Office and Power of Bishops over the Clergy and Power of their own particular Characters: But there is yet a more eminent Branch of their Paston

Office and Care behind, which is, their Superinter dency over the whole Catholick Church; in whice every Bishop was supposed to have an equal Share not as to what concerned External Polity and Government, but the Prime Essential Part of Religion, the Preservation of the Christian Fath. Whenever the Faith was in danger of being subverted herely, or destroyed by Persecution, then ever Bishop thought it part of his Duty and Office put to his helping Hand, and labour as much so

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any other Diocese as his own. Dioceses were but Limits of Convenience, for the Preservation of Order in Times of Peace: But the Faith was a more Universal Thing; and when War was made upon that, then the whole World was but one Diocefe. and the whole Church but one Flock; and every Paffor thought himself obliged to feed his great Mafter's Sheep, according to his Power, whatever Part of the World they were scattered in. In this Sense, every Bishop was an Universal Pastor, and Bishop of the whole World; as having a common Care and Concern for the whole Church of Chrift. This is what St. Austin [t] told Boniface Bishop of Rome; That the Pastoral Care was common to all hose who had the Office of Bishop; and tho' he was a little higher advanced toward the Top of Christ's Watch-tower, yet all others had an equal Concern in it. St. Cyprian testisses [u] for the Pra-tice of his own time, That all Bishops were so unied in one Body, that if any of the Body broached ny Herefy, or began to lay waste and tear the flock of Christ, all the rest immediately came in to s Rescue: For though they were many Pastors, et they had but one Flock to feed; and every one vas obliged to take care of all the Sheep of Christ. which he had purchased with his Blood. In this ense, Gregory Nazianzen [w] says of Cyprian, That

[1] Aug. cont. Epist. Pelag. in Præfat. ad Bonifac. Communis finobis omnibus, qui fungimur Episcopatus Officio (quamvis pe in eo celsiore fattigio præmineas) Specula Pastoralis.

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^[2] Cypr. Ep. 68. al. 67. ad Steph. p. 178. Iccirco copiosum orpus est Sacerdotum, concordiæ mutuæ glutino atq; Unitatis inculo copulatum, ut si quis ex Collegio nostro Hæresin facere, gregem Christi lacerare & vastare tentaverit, subveniant cæri----Nam etsi Pastores multi sumus, unum tamen Gregem scimus, & Oves universas, quas Christus Sanguine suo & Pastone quæsivit, colligere & sovere debemus.

[2] Greg. 12. Orat. 18. in Laud, Cypr.

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he was an Universal Bishop; That he presided no only over the Church of Carthage and Africk, but over all the Regions of the West, and over the East. and South, and Northern Parts of the World alle He says the same of Athanasius [x]; That in being made Bishop of Alexandria, he was made Bishop of the whole World. Which agrees with St. Bafil's Oh fervation [y] concerning him; That he had the Care of all Churches, as much as that which wa peculiarly committed to him. Chryfostom [z] in like manner stiles Timothy Bishop of the Universe: And in compliance with this Customary Character, the Author under the Name of Clemens Romanus [2,2], give St. James Bishop of Jerusalem the Title of Governo of all Churches, as well as that of Ferusalem. Chr fostom [a] fays, St. Paul had the whole World con mitted to his Care, and every City under the Sun That he was the Teacher [b] of the Universe, an presided [c] over all Churches: Which he repeat in many Places of his Writings. Nor was this Pro rogative so peculiar to the Apostles, but that ever Bishop (in some measure) had a Right and Title! the same Character.

Hence came that current No Sect. tion, so frequently to be met wil In what Resepect the in Cyprian, of but one Bishopri whole World but one in the Church; wherein ever Diocese, and but one

[x] Naz. in Laud. Athan. Or. 21. p. 377. & oine wins ma

En Stavido Meseve J. [7] Basil. Ep. 52. ad Athanas. [2] Chrys. Hom. 6. adv. Jud. T. 1. p. 542. From sulfus of Farian Eynex eigionico. [zz] Pfeudo-Clem. Ep. ad Jack ap. Coteler. Patr. Apost. T. r. p. 611. Clemens Jacobo --- R genti Hebræorum sanctam Ecclessam in Hierosolymis; sed omnes Ecclesias, quæ ubiq; Dei Providentia fundatæ sunt.

[[]a] Chrys. Hom. 17. in illud, Salutate Priscillam. [6] 141. Τ΄ δικεμθύην άπας εγκεχεισιού, Φ, &c. [6]
Hom. δ. in Terræmorum & Lazar. Τ. 5. p. 107. Τόικεμβ ΑγκοταλΦ. [6] Id. Hom. 17.in Prifcillam. p. 248. fing

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fingle Bishop had his Share in fuch Bishoprick in the manner, as to have an equal Concern in the whole: Episcopatus unus est, cujus à ingulis in folidum pars tenetur. [d] There is but one Bishoprick in the Church; and every Bishop has an ndivided Portion in it. He does not fay, it was a Monarchy, in the Hands of any fingle Bishop; but diffusive Power, that lay in the whole College of Bishops [e], every one of which had a Title to feed he whole Church of God, and drive away Herefy ut of any part of it. In this Sense, the Bishop of Lugubium's Power extended as far as the Bishop of ome's; The Bishop of Rhegium was as much Bishop f the whole Church, as Constantinople; and Tanis qual to Alexandria: For in St. Ferom's [f | Language. ney were all Ejusdem Meriti, and ejusdem Sacerdotii; f the same Merit, and equal in their Briefthood, which was but one. In things that did not appertain the Faith, they were not to meddle with other Men's Dioceses, but only to mind the Business of their wn: But when the Faith or Welfare of the Church y at stake, and Religion was manifestly invaded: en, by this Rule of there being but one Episcopacy. very other Bishoprick was as much their Diocese as eir own; And no Human Laws or Canons, could e up their Hands from performing such Acts of eir Episcopal Office in any part of the World, as ey thought necessary for the Preservation of Reli-

For the better understanding e Churches Practice in this oint, I shall illustrace it in two fances of Private Bi-

Some particular In-

[[]d] Cypr. de Unit. Eccl. p. 108. A ([e] Id. Ep. 52. al. ad Antonian. p. 112. Episcopatus unus, Episcoporum multom concordi numerolitate diffulus, &c. In the fame Epiftle, be in mentions the Collegium Sacerdotale. It. Epist. 59. & 68. [f] Hieron. Ep. 85. ad Evagr.

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shops asting as Bishops or three particular Instances. of the whole Univerwas a Rule in the Primitive fal Church. Church, That no Bishop should Ordain in another's Diocese, without his Leave And tho' this was a fort of Confinement of the E piscopal Power to a fingle Diocese, yet for Order fake it was generally observed. But then it might happen, that in some Cases there might be a Necel fity to do otherwise: As in case the Bishop of any Diocese was turned Heretick, and would Ordain none but Heretical Clergy, and persecute and drive away the Orthodox: In that Cafe, any Catholic Bishop, as being a Bishop of the Universal Church was authorized to Ordain Orthodox Men in such Diocese, tho' contrary to the common Rule; be cause this was evidently for the Preservation of the Faith, which is the Supreme Rule of all; and then fore that other Rule must give way to this Superior Obligation. Upon this account, when the Church was in danger of being over-run with Arianism, the great Athanasim as he returned from his Exile, made no Scruple to Ordain in several Civies [g] as he went along, tho' they were not in his own Diocele And the famous Eusebius of Samosata, did the like in the Times of the Arian Persecution under Valent Theodoret [b] says, He went about all Syria, Phani cia, and Palestine, in a Soldier's Habit; Ordaining Presbyters and Deacons, and fetting in Order what ever he found wanting in the Churches. dained Bishops also in Syria and Cilicia, and other Places; whose Names Theodoret [i] has recorded Now all this was contrary to the common Rula but the Necessities of the Church required it; and That gave them Authority in such a Case to exe

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[[]g] Socrat. Lib. 2. c. 24. [i] Theod. Lib. 5. c. 4,

[[]b] Theod. Lib. 4. c. 13.

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their Power, and act as Bishops of the whole Catholick Church. Epiphanius made use of the same Power and Privilege in a like Case; Ordaining Paulinianus, St. Ferom's Brother, first Deacon, and then Presbyter, in a Monastery out of his own Diocese in Palestine; against which, when some of his Adversaries objected, that it was done contrary to Canon; he vindicated [k] his Practice upon the Strength of this Principle; That in Case of pressing Necessity, such as this was, where the Interest of God was to be ferved, every Bishop had Power to act in any part of the Church: For though all Bishops had their particular Churches to officiate in. and were not ordinarily to exceed their own Bounds: vet the Love of Christ was a Rule above all: And therefore Men were not barely to consider the thing that was done, but the Circumstances of the Action. the Time, the Manner, the Persons for whose sake. and the End for which it is done. Thus Epiphanius apologizes for the Exercise of his Episcopal Power in the Diocese of another Man. Now from all this it appears, that every Bishop was as much an Universal Bishop, and had as much the Care of the whole Church, as the Bishop of Rome himfelf; there being no Acts of the Episcopal Office. which they could not perform in any part of the World, when need required, without a Dispensation, as well as he. All that he enjoyed above others, was only the Rights of a Metropolitan, or a Patriarch, and those confined by the Canons to a

[[]k] Epiphan. Ep. ad Joan. Hierosol. Ob Dei timorem hoc sumus facere compulsi: Maxime cum nulla sit diversitas in Sacerdotio Dei, & ubi utilitati Dei providetur. Nam etsi singuli Ecclesiarum Episcopi habent sub se Ecclesias, quibus curam videntur impendere, & nemo super alienam mensuram extenditur; tamen præponitur omnibus Charitas Christi, in qua nulla simulatio est: nec considerandum quid factum sit, sed quo Tempore, & quo Modo, & in quibus, & quare factum sit.

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certain District; of which more hereaster in their proper place.

CHAP. VI.

Of the Independency of Bishops, especially in the Cyprianick Age, and in the African Churches.

Sect. 1.

What meant by the Independency of Bishops one of another, and their absolute Power in their own Church.

There is one thing more must be taken notice of, whilst we are considering the proper Office of Bishops, which is the Absolute Power of every Bishop in his own Church, Independent of all others. For the right understanding the

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just Limits of this Power, we are to distinguish between the Substantial and the Ritual Part of Religion. For it was in the latter chiefly that Bishops had an absolute Power in their own Church, being at Liberty to use what indifferent Rites they thought fit in their own Church, without being accountable for their Practice to any other. In matters of Faith indeed, when they corrupted the Truth by Heretical Doctrines, or introduced any Rituals that were destructive of it, there they were obnoxious to the Censure of all other Bishops; and every individual of the whole Catholick College of Bishops (as has been noted in the last Chapter) was authorised to oppose them: But in such indifferent Rites as were Lawful to be used in the Church, every Bishop was allowed to chuse for himself, and his own Church, fuch as he thought fit and expedient in his own Wifdom and Discretion.

Sect. 2. Thus for Instance, though there
All Bishops had was but one form of Worship
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throughout the whole Church, as Liberty to form their to what concerned the Substance ownLiturgies.

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of Christian Worship; yet every Bishop was at Liberty to form his own Liturgy in what Method and Words he thought proper, only keeping to the Analogy of Faith and found Dodrine. Thus Gregory Nazianzen observes of St. Basil. that among other good Services which he did for the Church of Cafarea, whilst he was but a Presbyter in it, one was [m] the composing of Forms of Prayer. which by the Consent and Authority of his Bishop Eulebius were used by the Church. And this is thought not improbably by some [n] to be the first Draught of that Liturgy, which bears his Name to this Day. The Church of Neo-Cafarea in Pontus, where St. Bafil was born, had a Liturgy peculiar to themselves. which St. Basil [0] speaks of in one of his Epistles. Chrysoftom's Liturgy, which he composed for the Church of Constantinople, differed from these. The Ambrosian Form differed from the Roman, and the Roman from others. The Africans had peculiar Forms of their own, differing from the Roman, as appears from some Passages cited by Victorinus Afer and Fulgentius, out of the African Liturgies, which Cardinal Bona [p] owns are not to be found in the Roman.

The like Observation may be made upon the Creeds used in divers Churches. There was but fame Creed in difference Rule of Faith, as Tertullian rent Forms.

[9] calls it, and that fixt and unalterable, as to the Substance, throughout the whole

Church.

[[]m] Naz. Orat. 20. in Laud. Basil. p. 340. ενχών διατάξεις, εξ δικοσμίας τε δήματ . [n] Billius Not. in Loc. Cav. Hist. Liter. Vol. 1. p. 194. [o] Basil. Ep. 63. ad Neocæsar.

[[]p] Bona Rer. Liturgic. Lib. 1. c. 7. n. 3. [q] Tertul. de veland. Virg. c. 1. Regula Fidei una omnino est, fola immobilis & irreformabilis, &c.

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Church. Yet there were different ways of express fing it, as appears from the several Forms fill extant which differ something from one another. Those in [r] Irenaus, in [s] Cyprian and Tertulian [t], are not exactly in the same Method nor Form of Words The Greed of Eusebius [u] and his Church of Casa rea differed from that of ferusalem, upon which Cy. ril [w] Comments; And that of Cyril's from that in St. James's [x] Liturgy. And to omit abundance more that might here be mentioned, the Creed of Aquileia recited by Ruffin [7] differs from the Roman Creed, which is that we commonly call the Apostles Creed. Now the Reason of all this Difference could be no other but this, that all Bishops had Power to frame the Creeds of their own Churches, and express them in such Terms as suited best their own Convenience; and to meet with the Herefies they were most in danger from: As Ruffin observes that the Words Invisible and Impassible, were added to the first Article in the Creed of Aquileia, in Opposition to the Patripaffian or Sabellian Hereticks, who afferted that the Father was Visible and Passible in Human Flesh, as well as the Son. And it is evident the Bifhops of other Churches used the same Liberty, as they faw Occasion.

Sect. 4. And appoint particular Days of Fasting in their own Churches.

It were easy to confirm this Obfervation by many other Instances of the like Nature; but I shall only name one more, which is the Power every Bishop had to appoint particular Days of Fasting in his own Church

This

[[]s] Cypr. Ep. 70. ad Episc. Numid. [r] Iren. Lib. 1. C. 2. p. 190. It. Ep.76. al.69. ad Magnum. p. 183. ed. Oxon. [u] Euseb. Ep. ad Cæsariens. ap. So. . [c] Tertul Ibid. [w] Cyril. Hierofol. Catech. 4. crat. Lib. 1. c. 8.

[[] Liturg. Jacobi, Bibl. Patr Gr. Lat. T. 2. p.7. [7] Roffin in Symbol. Credo in Deum Patrem Omnipotentem, Invisibilem & Impassibilem.

This we learn from St. Austin's Answer to Casulanus about the Saturday Fast. Casulanus was very much troubled and perplexed about it, because he observed in Africk some Churches keep it a Fast, and others a Festival; nay fometimes in the same Church Men were divided in their Practice, and one part dined on that Day, whilst another fasted. Now to remove Casulanus his Scruple, St. Austin gives him [2] this Answer: That the best way in this Case was to follow those, who were the Rulers of every Church. Therefore if he would take his Advice, he should never result his Bishop in this Matter, but do as he did without Doubt or Scruple. Which plainly implies, That it was then in every Bishop's Power to Order or not Order this Fast in his own Church, as he faw most convenient.

And indeed these Privileges of Bishops, and their Absolute and Independent Power in all fuch The Independency of Matters, were no where more fully referved to them, than in the Churches.

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Sed. 5.

Bishops most conspicuous in the African

African Churches, from the time of Cyprian, who frequently makes mention of this Independent Power; which extended not only to mere Rituals, but to several momentous Points of Discipline; such as the Case of Rebaptizing Hereticks, admitting Adulterers to the Communion of the Church again, and the Question about the Validity of Clinick Baptism. In these Points Cyprian's Opinion and Practice differed from others of his Fellow-Bishops: But yet he assumed no Power of Censuring those that acted differently from what he

[[]z] Aug. Ep. 86. ad Cafulan. Mos corum mihi sequendus videtur, quibus corum Populorum Congregatio regenda commiffa est. Quapropter si consilio meo acquiescis: Episcopo tuo in tac re noli refistere, & quod facit iple, fine ullo scrupulo vel disceptatione Secrare.

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did, nor separated from their Communion upon it but left every one to give an Account of his own Practice to God the Judge of all. For the Cafe of Re-baptizing fuch as were Baptized by Hereticks. he was entirely for it, as is sufficiently known to all: But he was not so Zealous for it, as to exercise any Indicial Power of Deposing or Excommunicating those who practised otherwise; but declares he lest every Bishop to his Liberty, to act according to his Judgment, and answer for what he did to God alone. To this purpose he expresses himself in his Letter to Pope [a] Stephen, and that to [b] Jubaianus, but most fully in his Speech delivered at the opening of the great Council of Carthage, which met to consider this very Question. Let us every one now, says he, give our Opinion of this Matter; [bb] Judging no Man, nor Repelling any from our Communion. that shall think otherwise. For no one of us makes himself Bishop of Bishops, or compels his Collegues by Tyrannical Terror to a Necessity of Complying; forasmuch as every Bishop, according to the Liberty and Power that is granted him, is free to ad as he fees fit; and can no more be judged by others,

[[]a] Cypr. Ep. 72. ad. Steph. p. 197. Qua in re nec nos vim cuiquam facimus, aut Legem damus, cum habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisq; Prapositus, rationem actus sui Domino redditurus. [6] Ep. 73. [66] Con. Carth. ap. Cypr. p. 229. ad Jubaian. p. 210. Superest ut de hac ipsa re singuli quid sentiamus, proferamus; neminem judicantes, aut à jure Communionis aliquem, si diversum senserit, amoventes. Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut Tyrannico terrore ad obsequendi necessitatem Collegas suos adigit; quando habeat omnis Episcopus pro licentia Libertatis & Potestatis sua, arbitrium proprium; tamque judicari ab alio non possit, quam nec ipse porest judicare. Sed exspectemus universi Judicium Domini nostri Jesu Christi, qui unus & solus habet potestatem & præponendi nos in Ecclesiæ suæ Gubernatione, & de actu nostro judicandi. than

than he can judge them. But let us all expect the Judgment of our Lord Jesus Christ, who only hath Power both to invest us with the Government of his Church, and to pass Sentence upon our Actions. Thus far Cyprian in sull and open Council declares for the Independent Power of every Bishop, tacitly reflecting upon the Bishop of Rome, who pretended to excommunicate those who differed in Opinion and Practice from him, which Cyprian condemns as a Ty-

rannical way of proceeding.

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For the next Point, that is, the Case of admitting Adulterers to Communion again, Crorian favs his Predecessors in Africk were divided upon the Question: but they did not divide Communion upon it: For though some Bishops admitted Adulterers to Penance, and others refused to do it, yet they did not Censure each others Practice, but preserved Peace and Concord among [c] themselves, leaving every one to answer to God for his Actions. I know indeed some Learned Persons [d] interpret this Liberty of the African Bishops so, as to make it mean no more than a Liberty to follow their own Judgment. till fuch times as the Church should determine the Matter in Dispute, by making some publick Decree about it: But I must own, I cannot but think Cyprian meant something more, because he pleads for the same Liberty even after the Decrees of a Plenary Council: as we have feen in his Preface to the Council of Carthage.

As to the Third Question about the Validity of Clinick Baptism, that is, whether Persons who were only sprinkled with Water in their Beds in time of Sickness, and not immersed or washed all over the Body in Baptism, were to be looked upon as Compleat Christians; Cyprian for his own part resolves it

[[]c] Cypr. Ep. 52. al. 55. ad Antonian. p. 110.

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in the Affirmative: But yet, if any Bishops wen otherwise persuaded, that it was not Lawful Baptism, and upon that ground gave such Persons a new Immersion, he professes [e] that he prescribes to note, but leaves every one to act according to his own Judgment and Discretion. This was that Ancient Liberty of the Cyprianick Age, of which I have discoursed a little more particularly in this place, be cause it shews us what was then the uncontested Power and Privilege of every Bishop in the African Church, which is not so commonly understood in these latter Ages.

CHAP. VII.

Of the Power of Bishops in Hearing and Determining Secular Causes.

Seq. 1.

Bishops commonly chosen Arbitrasors of Mens Differences in the Primitive Church.

W E have hitherto considered such Offices of the Episcopal Function, as belonged to all Bishops by the Laws of God and the Canons of the Church: Besides these there was one Office

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more, imposed upon them by Custom, and the Law of the State; which was the Hearing and Determining Secular Causes, upon the continual Applications and Addresses that People made to them. For such was the singular Character and Repute of Bishops, and such the entire Considence Men generally repo-

[[]e] Cypr. Ep. 76 al. 69 ad Magnum. p. 186. Qua in partinemini verecundia & modestia nostra prejudicat, que minu unusquisque quod putat, sentiat, & quod senserit, faciat. It. p. 188. Nemini præscribentes, que minus statuat quod putat unusquisque præpositus; actus sui rationem Domino redditurus.

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ed in them for their Integrity and Justice, that they vere commonly appealed to, as the best Arbitrators f Men's Differences, and the most Impartial Judgof the common Disputes that happened among nem. Sidonius Apollinaris [f] often refers to this custom: And Synesius calls it [g] part of his own piscopal Office and Function. St. Ambrose testifies r himself [b] that he was used to be appealed to pon such Occasions; and St. Austin [i] says of him. at he was often fomuch employed in hearing Caus, that he had scarce time for other Business. And is was St. Austin's Case also, who frequently comains of the Burden [k] that lay upon him in this spect. For not only Christians, but Men of all ets applied to him: Infomuch that as Possidius [1] otes in his Life, he often spent all the Morning. nd fometimes the whole Day Fasting and Hearing eir Causes; which though it was a great Fatigue him, yet he was willing to bear it, because it we him frequent Opportunities of inftilling the inciples of Truth and Virtue into the Minds of e Parties that applied themselves to him.

And it is to be observed, that ough there be no express Text

The Original of this the New Testament, that com- Custom. What meant ands Bishops to be Judges in Se- by the Word of Sevena lar Causes, yet St. Austin was of whose in St. Paul, pinion, that St. Paul in prohi- 1 Cor. 6. 4. ing Men to go to Law before the Unbelievers.

nops, d virtually lay this Obligation upon them. For fays once and again [m] that it was the Apostle

[f] Sidon. Lib. 3. Ep. 12. Lib. 6. Ep. 2, & 4. [g] Syner. 105. p 399. [b] Ambrof. Ep. 24. ad Marcellum. [i] Aug. Confess. Lib. 6. c. 3. [k] Aug. Ep. 110. & 147. de Opere Monach. c. 29. [l] Possid. Vit. Aug. c. 19. m] Aug. Ser. 24. in Psal. 118. Constituit talibus Causis Ecsasticos Apostolus Cognitores, in Foro prohibens jurgare ristianos. Id de Oper. Monach. c. 29. Quibus nos molestiis tit Apostolus, &c.

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that inflituted Ecclefiaftical Judges, and laid the Bun den of Secular Causes upon them. By which he means, that the Apostle gave a general Direction in Christians to chuse Arbitrators among themselves and that Cuftom determined this Office particular to the Bishops, as the best qualified by their Wisdom and Probity to discharge it. And this is very agree ble to St. Paul's meaning, I Cor. 6. 4. as fome ven Learned and Judicious Criticks [n] understand him For though all the common Translations render the Words, Fredenichous de Ti dunancia, Persons that are least Esteemed in the Church: Yet Dr. Lightfoot observe that they may as well fignify Persons of the greate Esteem. For the Original Word, Ludernichios, figni fies only private Judges, or Arbitrators of Men own chusing, such as were in use among the Few who called them ishay, & non-Authentici, not be cause they were of the Meanest and most Conten ptible of the People, but because they were the low est Rank of Judges, and not fettled as a standing Court by the Sanbedrim, but chosen by the Litigan themselves to arbitrate their Causes. Such Private Judges the Apostle directs the Christians to chuse i the Church, and refer their Controversies to them Which is not any Injunction to chuse Judges out the poorest and meanest, and most ignorant of the People, but rather the contrary, Perfons that we well qualified by their Wisdom and Authority, take upon them to be Judges, and end Controversi among their Brethren. Now because none wer thought better qualified in these Respects than B shops, the Office of Judging upon that account w commonly imposed upon them, and they in Decen cy and Charity could not well refuse it. This seem to be the true Original of this part of the Episcop Office and Function.

^[2] Lightfoot. & Lud, de Dieu in : Cor. 6. 4.

Chap. VII. CHRISTIAN CHURCH 115

But what was thus begun by Custom, while the Civil Goverors were Heathens, was aftervard confirmed and established by the Imperial Laws.

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Christians. Eusebius [o] fays, Constantine made a Law confirm all fuch Decisions of Bishops in their confistories, and that no Secular Judges should have ny Power to reverse or disannul them; Forasmuch the Priests of God were to be preferred before any ther Judge. And Sozomen [p] adds, that he gave ave to all Litigants to refer their Causes to the Dermination of Bishops, whose Sentence should stand ood, and be as Authentick as if it had been the Defion of the Emperor himself: And that the Goernors of every Province and their Officers should obliged to put their Decrees in Execution. There a Law now added at the end of the Theodelian ode, which some take for this very Law of Constanne mentioned by these Authors. Selden himself ckons [q] it a genuine Piece; but I think Gothofred's rguments are stronger to prove it spurious. For it rants Bishops such a Power, as neither Eusebins nor zomen mention, and all other Laws contradict z. That if either of the contending Parties, the offesfor [r] or the Plaintiff, was minded to bring e Cause before a Bishop, either when it was berea Secular Court, or when it was determined, he

^[0] Euseb, de vit. Constant. Lib. 4. c. 27. [p] Sozom. b. 1. c. 9. [q] Selden Uxor. Hebr. Lib. 3. c. 28. p. 564. [r] Extravag. de Elect. Judicii Episcop. ad Calcem Cod. Thes. T. 4. p. 303. Quicunque Litem habens, sive Possessor, sive Possessor, sive Possessor, sive Possessor, sive ecum negotium peroratur, sive cum jam cæperit promi sentia, Judicium eligit sacrosancae Legis Antistitis, ilico sine qua dubitatione, etiamsi alia Pars refragatur, ad Episcopum m sermone Litigantium dirigatur. Vid. Gothossed. Commit. in Loc.

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might do it, though the other Party was against in Whereas all Laws and History are against this Practice: For no Cause was to be brought before a Bishop, except both Parties agreed by way of Compromise to take him for their Arbitrator. In this Case the Bishop's Sentence was Valid, and to be executed by the Secular Power, but not otherwise So that either this was not the Genuine Law of Constantine, to which Eusebius and Sozomen refer, or else it was revoked and contradicted by all others. Go thosped produces a great many contrary Laws: I shall content my self with a single Instance.

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In the Justinian Code [s] w Sect. 4. have Two Laws of the Emperor Yet not allowed in Criminal Caufes; nor Arcadius and Honorius about the in any Caufes, but same Matter, which may serve when the Litigants explain the Law of Constantin both agreed to take For there any Bishops are allowed them for Arbitrators. to judge, and their Judgment is ordered to be Find fo as no Appeal should be made from it; and the Officers of the Secular Judges are appointed to ex cute the Bishops Sentence: But then there are the Two Limitations expresly put in: 1st, That the shall only have Power to judge, when both Paris agree by Consent to refer their Causes to their A bitration. And, 2dly, where the Causes are pure Civil, and not Criminal Causes, where perhaps Li and Death might be concerned. For in such Ca fes the Clergy were prohibited by the Canons [1]

^[1] Cod. Justin. Lib. 1. Tit. 4. Leg. 7. Si qui ex Consa apud Sacræ Legis Antistitem litigare voluerint, non vetabunt Sed experientur illius in Civili duntaxat negotio, more Arbi sponte residentis Judicium... lbid. Leg. 8. Episcop Judicium ratum sit omnibus, qui se audiri à Sacerdotibus elegrint; eamque eorum Judicationi adhibendam esse reverenti jubemus, quam vestris deferri necesse est Potestatibus, à qui mon licet provocare, &c. [1] Concil. Tarracon. can. 4. Il beant Licentiam Judicandi, exceptis Criminalibus Negotiis.

the Church, as well as the Laws of the State, from being concerned as Judges. Therefore Bishops never suffered any Criminal Causes to come before hem, except such as were to be punished with Ecclesiastical Censures.

But they had commonly Civil Causes more than enough flowing n upon them. So that they were forced fometimes to let part of his Care devolve upon some oher Person, whose Integrity and

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Sect. 5. Bishops sometimes made their Presbyters. and Sometimes Laymen their Substitutes. in this Affair.

Prudence they could confide in.

This was commonly one of their Clergy, a Presbyer or a Principal Deacon. St. Austin, when he found he Burden of this Affair begin to press too hard upon him, substituted Eradius his Presbyter [u] in his oom. And the Council of Taragone speaks not ony of Presbyters but [w] Deacons also, who were leputed to hear Secular Causes. And Socrates says, x Sylvanus Bishop of Troas took the Power wholly out of the Hands of his Clergy, because he had ound some of them faulty in making an unlawful Gain of the Causes that were brought before them; or which Reason he never deputed any one of them o be Judge, but made some Layman his Delegate. whom he knew to be a Man of Integrity, and strict Lover of Justice. I leave the Learned to enquire, s Li whether Lay-Chancellors in the Church had not heir first Rife and Original from some such Occaon as this, whilst Bishops deputed Laymen to hear ecular Causes in their Name, still reserving the roper Spiritual and Ecclefiastical Power entirely to hemselves.

[[]w] Con. Tarracon. c. 4. [2] Aug. Ep. 110. piscoporum, Presbyterorum, vel Clericorum, Die Dominico ropositum cujuscunq; cause negotium audeat judicare.

^[4] Socrat. Lib. 7. c. 37.

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CHAP. VIII.

Of the Privilege of Bishops to intercede for Criminals,

Sect. 1.
Of the great Power and Interest of Bishops in Interceding to the Secular Magistrates.

Have observed in the foregoding Chapter, that Bishop were never allowed to be Judge in Capital or Criminal Causes, because they were not to be concerned in Blood; They were to

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cerned in Blood; They were n be fo far from having any thing to do in the Death of any Man, that Custom made it almost a piece of their Office and Duty to fave Men from Death, by Interceding to the Secular Magistrates for Criminals that were condemned to die. St. Ambrose often made use of this Privilege, as the Author of his Life observes; frequently addressing himself to [7] Man donius, and Stilico [2], and other great Ministers of the Age, in behalf of poor Delinquents, to obtain Pardon for them, Sr. Austin did the same for the Circumcellions, when they were convicted and condemned for Murdering some of the Catholick Clere gy; He wrote two Pathetick Letters [a] to the Africa can Magistrates, Marcellinus Comes, and Apringin, desiring that their Lives might be spared, and that they might only be punished with close Custody and Confinement, where they might be fet to Work and have time allowed them for Repentance. The Council [b] of Sardica seems to speak of it as the Duty of all Bishops to intercede for such as implored the Mercy of the Church, when they were Condemned to be Transported or Banished, or any the like Pa-

^[4] Aug. Ep. 159, & 160; [4] Con, Sardic. Can. 4.
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nishment. And the Custom was become so general, that it began to be confidered as a Condition in the Election of a Bishop, whether he were qualified to discharge this part of his Office as well as others. Sidonius Apollinaris [c] instances in such a Case, where t was made an Objection by the People against the Election of a certain Bishop, that being a Man of a Monkish and retired Life, he was fitter to be an Abor than a Bishop: He might intercede, they said. indeed with the heavenly Judge for their Souls, but he was not qualified to intercede with the earthly ludges for their Bodies. He was not a Man of Address, which they then thought necessary to discharge his part of the Office of a Bishop. They might perhaps judge wrong, as those in St. Ferom [d] did, who pretended that Clergymen ought to give iplendid Entertainments to the Secular Judges, that they might gain an Interest in them; whom St. Ferom uffly reproves, telling them, that any Judge would pay a greater Reverence to a Pious and Sober Clergyman, than to a Wealthy one, and would respect him more for his Holiness than his Riches. However, this shews what was then the common Custom, and how great an Interest Bishops generally had in he Secular Magistrate, who seldom rejected any Petitions of this Nature. Socrates notes, that even some of the Novatian Bishops enjoyed this Priviege, as Paulus [e] of Constantinople, and Leontius [f] of Rome, at whose Intercession Theodosius the Empefor pardoned Symmachus, who had been guilty of

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[[]c] Sidon. Lib. 7. Ep. 9. p. 443. Hic qui nominatur, inquiunt, non Episcopi, sed potius Abbatis complet officium: Et inercedere magis pro Animabus apud Cœlestem, quam pro Corporibus apud Terrenum Judicem potest. [d] Hieron. Ep. 2. ad
Nepotian. p. 15. Quod si obtenderis te facere hæc, ut roges pro
miseris atque subjectis: Judex Seculi plus deferet Clerico Continenti, quam Diviti, & magis sanctitatem tuam venerabitur quam
ppes. [s] Socrat. Lib. 7. c. 17. [f] Id. lib. 5. cap. 14.

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Treason, in making a Panegyrick upon Maximu the Tyrant, but was after his Death sled for Sanctuary to a Christian Church.

Sect. 2.

The Reasons why
Bishops interceded for
some Criminals, and

We may here observe that Crimes in themselves of a very heinous Nature, such as Treason and Murder, were sometimes pardoned at their Request: But we are not to imagine that Bishops at any

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time turned Patrons for Criminals, to the Obstruction of Publick Justice (which would have been to have cut the Sinews of Government) but only in fud Cases, where Pardon would manifestly be for the Benefit and Honour both of the Church and Commonwealth; or elfe where the Crimes themselve had some such alleviating Circumstances, as might incline a compassionate Judge to grant a Pardon. A when St. Ambrose interceded with Stilico for the Par don of some poor deluded Wretches, whom Stilia own Servant by Forgery had drawn into an Error Their Ignorance might reasonably be pleaded in their behalf. And when St. Auftin petitioned for Favour to be shewed to the Circumcellions, it was, he thought, for the Honour of the Church, to free he from the Suspicion and Charge of Revenge an Cruelty, which the Donatifts were so ready to cal And therefore he defired Apringing [upon her. the Proconful, to spare them for the sake of Chris and his Church, as well as to give them time to fe their Error, and repent of it.

Sect. 3. It must farther be noted from
They never interce- St. Ambrose, that Bishops, though
ded in Civil Mat- they themselves were sometime

[[]g] Aug. Ep. 160. Illi impio ferro fuderunt Sanguinem Christianum: Tu ab eorum Sanguine etiam Juridicum gladium cohi be propter Christum———— Tu inimicis Ecclesia viventibu relaxa spatium poenitendi.

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chosen Judges in Civil Causes, tor, and Permisry yet never interceded for any Man Cases. in such Causes to the Secular Judges. And he gives a very good Reason [b] for it: Because, in pecuniary Causes, where Two Parties are concern'd, 2 Bishop could not intercede for one Party, but the other would be injured, and have Reason to think he lost his Cause by the Interest and Favour of the Intercessor inclining to the adverse Party. For which Reason, there are no Examples of their Interceding in such Cases.

CHAP. IX.

Of some particular Honours and Instances of Respect shewed to Bishops by all Persons in general.

There are several other Privileges belonging to Bishops,
in common with the rest of
the Clergy; such as their Exemption from Burdensome Offices,
and some fort of Taxes, and the

Cognizance of the Secular Courts in some Cases; of which I shall say nothing particularly here, because they will be consider'd when we treat of the Privileges of the Clergy in general. But there are two or three Customs, which argued a particular Respect paid to Bishops, and therefore I must not here wholly pass them over. One of these was the ancient Custom of Bowing the Head before them, to receive their Blessing: A Custom so universally

[[]b] Ambros. de Offic. Lib. 3. c. 9. In Gauss Pecuniariis intervenire non est Sacerdotis, &c.

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prevailing, that the Emperors themselves did not refule to comply with it: As may appear from that Discourse of Hilary [i] to Constantius; where he tells him, He entertained the Bishop with a Kiss, with which Christ was betrayed; and bowed his Head to receive their Benediction, whilft he trampled on their Faith. This plainly refers to the Custom we are speaking of. And by it we may understand the meaning of Theodores, when he fays [k], The Emperor Valentinian gave Orders to the Bishops, who were met to make choice of a Bishop of Milan; That they should place such an one on the Bishop's Throne, of that Eminency for Life and Doctrine that the Emperors themselves might not be ashamed to bow their Heads to him. The same Custom's more plainly hinted at by St. Chryfostom, in one of his Homilies [1] to the People of Antioch; where speaking of Flavian their Bishop, who was gone to the Emperor to procure a Pardon for them; he fays, Flavian was a Prince, and a more Honourable Prince than the other: Forasmuch as the Sacred Laws made the Emperor Submit his Head to the Hands of the Bishop. He speaks of no other Submission, but only this, in receiving the Bishop's Benediction. For in other respects, the Priests in those Days were always subject to the Emperors. He that would see more Proofs of this Cuftom, may confult Valefin, who [m] has collected a great many Passages out of other Authors relating to it. I shall only add here that Rescript of Honorius and Valentinian, which fays, Bishops were the Persons to whom all the World bowed the Head; Quibus omnis terra caput inclinat.

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[[]i] Hilar. adv. Constant. p. 95. Osculo Sacerdotes excipis, quo & Christus est proditus: Caput Benedictioni summittis, ut fidem calces. [k] Theod Lib. 4. c. 6. όπως ωνώ τως πρακτών ρας ἐποκλίνωυδυ κεφαλάς. [l] Chrys. Hom. 3. ad Pop. Antioch. T. 1. p. 48. [m] Vales, Not. in Theod. Lib. 4. c. 6.

Chap. IX. CHRISTIAN CHURCH. 12

Such another Customary Respect was paid them, by Kissing of Rissing their their Hand; which seems to have Hand.
accompany'd the former Ceremony: For St. Ambrose [n] joins them both together, saying, That Kings and Princes did not distain to bend and bow their Necks to the Knees of the Priests, and kiss their Hands; thinking themselves prote-

bend and bow their Necks to the Knees of the Priests, and kiss their Hands; thinking themselves protected by their Prayers. Paulinus says [o], The People paid this Respect commonly to St. Ambrose. And Chrysostom speaking of Meletius Bishop of Antioch, says [p], At his first coming to the City, the whole Multitude went out to meet him, and as many as could come near him, laid hold on his Feet, and kissed his Hands. They that please to see more of this Custom, may consult Sidonius [q] Apollivaris, and Savaro's Learned Notes [r] upon him; who cites Ennodius, and several other Authors to the same purpose.

St. Jerom mentions another Cuflom, which he condemns as [s] doing too great an Honour to mere Mortal Men; which was, The People's Singing Hosanna's to their Bishops, as the Multitude did to

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The Customs of Singing Hosanna's to them fometimes used, but not heir approved.

Sect. 3.

our Saviour at his Entrance into ferusalem. Valessus [1] cites a Passage out of Antoninus's Itinerary to the same purpose; where the Form of Words is, Blessed

[[]n] Ambros. de Dignit. Sacerd. c. 2. Quippe cum videas Regum colla & Principum submitti gentibus Sacerdotum, & exosculatis eorum dexteris, Orationibuseorum credant se communiri. [o] Paulin. Vit. Ambros. p. 2, & 3. [p] Chrys. Hom. 45. in Melet. T. 1. p. 593. [q] Sidon. Lib. 8. Ep. 11. Sancti Gallicini manu osculata. Id. Lib. 7. Ep. 11.

[[]r] Savaro Not. in Sidon. Lib. 8. Epist. 11. p. 532;
[1] Hieron. in Mat. 21. T. 9. p. 62. Videant ergo Episcopi. & quantumlibet Sancti homines, cum quanto periculo dici ista spi patiantur, &c. [r] Vales. Not. in Euseb. Lib. 2. c. 23.

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be ye of the Lord, and bleffed be your Coming; Hosanna in the Higheft. Some also understand Hegesippus [u] in the same Sense; where speaking of the Preaching of James Bishop of Jerusalem, he says, The People that were converted by his Discourse, cried out, Ho Scaliger understands this as spoken to fames himself: But others [w] take it for a Doxology, or Acclamation to Christ, whom they glorify'd upon the Testimony that James had given him: And this feems to be the truer Sense of that place; however, in the other Acceptation there is nothing contrary to Custom in it, as appears from what has been faid. I do not infift upon what & Ferom in another place fays [x] farther of this Bishop of Ferusalem; That he was a Man of such celebrated Fame among the People, for his great Sanctity, that they ambitiously strove to touch the Hem of his Garment: For this Honour was not paid him as a Bishop, but as a most Holy Man; who was indeed, according to the Character given him by Hegesippus and Epiphanius, a Man of fingular Abstinence and Piety, and one of the Miracles of the Age he lived in. So that this was a singular Honour done to him, for his fingular Holiness and Virtue,

Sect. 4.

What meant by the
Corona Sacerdotalis,
and the Form of Saluting Bishops per Coronam.

But to proceed with the common Honours paid to Bishops. Another Instance of Respect, may be observed in the usual Forms of Addressing them: For when Men spake to them, they commonly

[u] Hegefip. ap. Euseb. Lib. 2 c. 23. Πολλών δοξαζόντων δηλ τη μαρτυσία τη Ιακώδα, κ) λερόντων, ωσαννά της ηώ Δαδίλ. [w] Grabe Spicileg. Sæc. 2. p. 207. translates it thus: Multi hoc Jacobi Testimonio confirmati glorificabant (Jesum) dicentes, Hosanna Filio David. [x] Hieron. Com. in Gal. 1. Jacobus Episcopus Hierosolymorum primus fuit, cognomento Justus; Vir tantæ sanctitatis & rumoris in populo, ut Fimbriam vestimenti ejus certatim cuperent attingere.

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[a. 134. prefaced their Discourse with some Title of Honour, such as that of Precor Coronam, and Per Coronam vestram; which we may English, Your Honour and Dignity; literally, Your Crown. This Form often occurs in Sidonius Apollinaris, Ennodius, St. Jerom [y] and others. St. Austin says, Both the Catholicks [z] and Donatists used it, when they spake to the Bishops of either Party; giving them very respectful Titles, and intreating, or rather adjuring them Per Coronam, that they would hear and determine their Secular Causes.

The Use of this Form of Speech then is plain, but the Reason of it is not so evident. Savaro [a] and some others fancy it respected the Ancient Figure of the Clerical Tonsure; by which the Hair was

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Sect. 5.
Whether Bishops anciently were a Misre, or any the like Ornament.

cut into a Round from the Crown of the Head downwards. Others think it came from the Ornament which Bishops wore upon their Head; and that they will needs have to be a Crown or Mitre. Whereas, it does not appear that Bishops had any such Ornament in those Days. I know indeed, both Valesius [b] and Petavius [c] are very consident, that all Bishops (from the very first) had an appendant Badge of Honour in their Foreheads, which they say was the same with the Petalum, or Golden Plate,

[[]y] Sidon. Lib. 6. Ep. 3. Auctoritas Coronæ tuæ, &c. Id. Lib. 7. Ep. 8. ad Euphron. De minimis rebus Coronam tuam maximifq; concalerem. Ennod. Lib. 4. Ep. 29. ad Symmac. Lib. 5. Ep. 17. ad Marcellinum. Lib. 9. Ep. 27. ad Aurelian. Hieron. Epist. 26. ad August. inter Ep. Aug. Precor Coronam tuam.

[[]z] Aug. Ep. 147. ad Proculeian. Episc. partis Donati, Honorant nos vestri, honorant vos nostri. Per Coronam nostram nos adjurant vestri; per Coronam vestram vos adjurant postri.

[[]s] Savaro Not. in Sidon. Lib. 6. Ep. 3. Baron. an. 58. n. 134. [b] Valef. Not. in Eufeb. Lib. 5. c, 24. [c] Petav. Not. in Epiph. Hær. 78. n. 14

which the Jewish High-Priests wore: And it cannot be denied, but that as ancient an Author as Polycrae tes [d], mentioned both by Eulebius and St. Ferom. fays, That St. John was a Priest, wearing a Petalum And Epiphanius [e] says the same of James Bishop of Jerusalem. But this was not spoken of them as Christian Bishops, but on Presumption of their having been Jewish Priests, and of the Family of Aaron. Valefins himself cites a MS. Passion of St. Mark which fets the fame Ornament on his Head, and gives this very Reason for it: It is reported, says he. that St. Mark, according to the Rites of the Carnal Sacrifice, wore the Chief Priest's Petalum among the Fews: which gives us plainly to [f] understand, fays that Author, that he was one of the Tribe of Levi, and of the Family of Aaron. So he did not take this for the Ornament of a Christian Bishop. but a Fewish Priest; and that opens the way for w to understand what the other Authors meant by it, however Valesius chanced not to observe it. it cannot be proved, that Bishops anciently wors any fuch Ornament as this, it will much less follow that they wore a Royal Crown, or Mitre, as Spondanus [g] afferts they did, and thence deduces the Custom of Addressing them Per Coronam; therein deferting his great Master Baronius, who assigns another Reason for it. After all, it seems most probable, that it was no more than a Metaphorical Expression, used to denote the Honour and Dignity of the Episcopal Order: Tho' I do not deny that the

[d] Polycrat. ap. Euseb. Lib. 5. c. 24.

[e] Epiphan, Hær. 29. n. 2. It. Hær. 78. n. 14.

[g] Spondan. Epitom. Baron. an. 58. n. 54.

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[[]f] Auctor MS. Passion. S. Marc. ap. Vales. ibid. B. Marcum juxta ritum carnalis Sacrificii, Pontificalis apicis Petalum in populo gestasse Judæorum, illustrium virorum Syngraphæ declarant: Ex quo manifeste datur intelligi, de stirpe eum Levitica, imo Pontificis Aaron sacræ Successionis Originem habuisse.

clerical Tonfure was sometimes called Corona; but hat was not peculiar to Bishops, but common to all

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It will not be improper to add, while we are upon this Point, that was usual in Men's Addresses to Bishops, or in speaking of them, o mention their Names with some

Additional Titles of Respect, such as Occasion, and Αμώπατοι, most Dear to God, and most Holy Fathers: Which Titles occur frequently in the Emperor's Recripts in the Civil [b] Law, and were of fuch common Use in those Times, that Socrates (when he comes to the Sixth Book of his History, which treats of his own Times) thinks himself obliged to make ome Apology [i] for not giving the Bishops that were then living these Titles. Which I the rather note, because of the Vanity of some, who reckon he Title, Most Holy Father, the Pope's sole prerorative; and to correct the Malice of others, who will not allow a Protestant Bishop to receive that Title, without the Suspicion and Imputation of Popery. As if St. Austin and St. Forom had been to lame, because the one wrote, and the other receired Epistles always thus inscribed; Domino vere Santo, & Beatissimo Papæ Augustino. See St. Auftin's Epilt. 11, 12, 14, 17, 18, 21. where St. Ferom and ohers give him those honourable Titles.

There is one thing more that must not be omitted, because it was the common Honour and Privilege of all Bishops, to be distinguished in the Church by a Chair,

Sect. 7.
Bishops distinguished by their Throne in the Church.

or Seat, which was commonly called their Throne.
Thus [k] Eusebius calls the Bishop of Jerusalem's

[[]b] Justin. Novel. 8, 40, 42, 67, 86, &c. Concil. Chalced.
Act. 10.
[i] Socrat. Process and Lib. 6, [k] Eufeb.
Lib. 7, c. 19, & 32, Seat,

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Seat, Degivor Amoschinor, the Apostolical Throne; be caufe St. James, Bishop of Jerufalem, first fat in it And for the same Reason, Gregory Nazianzen calls the Bishop of Alexandria's Seat, the Throne of St. Mark. It was otherwise called Bijua, and Seno i Indie, the High Throne; because it was exalted fomething higher than the Seats of the Presbyten which were on each fide of it, and were called the Second Thrones; as we shall see hereafter, when we come to speak of Presbyters. All that I shall ob ferve farther here concerning this Throne of the Bishops, is, That tho' it be sometimes called the High and Lofty Throne, especially by those Will ters [m] who speak in a Rhetorical Strain; yet that is only meant comparatively, in respect of the lower Seats of Presbyters: For otherwise, it was a Fault in any Bishop to build himself a Pompous and Splendid Throne, in Imitation of the State and Grandeur of the Secular Magistrates. This was one of the Crimes which the Council of Antioch [n], in their Synodical Epiffle against Paulus Samosatensis, laid to his Charge, That he built himself an high and stately Tribunal, not as a Disciple of Christ, but as one of the Rulers of the World; making a Secretum to it, in Imitation of the Secular Magistrates! whose Tribunals had a Place railed out from the reft, and separated by a Veil, which they called the Secretum; and the Ambitious Bishop gave his the fame Name; by which and fome other fuch like Practices, he raised the Envy and Hatred of the Heathens against the Christians, as they there complain of him. It was then the great Care of the Christian Church, to observe a Decorum in the Ho-

[1] Naz. Orat. 21. in laud. Athanaf. T. 1. p. 377.

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[[]m] Naz. Somnium de Eccl. Anastas. Sublimi Throno insidere mihi videbar. Id. Orat. 20. in Laud Basil. p. 342. 690 no phodo of Smarko mis degivor. &c. [n] Ap. Euseb. Lib. 7. c. 30.

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hey might be such as might set them above Conempt, but keep them below Envy; make them Veerable, but not minister to Vanity, or the outward omp and Ostentation of Secular Greatness.

CHAP. X.

f the Age, and some particular Qualifications required in such as were to be Ordained Bishops.

Those Qualifications of Bishops, which were common them with the rest of the Clery, shall be spoken of hereaster: lere I shall only take notice of a w that were more peculiar to tem. Such as, first, their Age;

Sect. 1.
Bishops not to be Oradained under 30 Tears of Age, except they were Men of extraordinary Worth.

hich by the Canons was required to be at least hirty Years. The Council of Neocessarea [o] renires Thirty in Presbyters; which is a certain Arnment that the same Age was requisite in a Bishop, he Council of Agde [p] more expressly limits their ge to that time; requiring all Metropolitans to intupon it in their Ordination. The Reasons given these Councils are; Because our Saviour himself d not begin to teach before he was Thirty Years ld; and because that is the persect Age of lan. Therefore, the a Man was otherwise never well qualify'd, the Council of Neocessarea says, he all wair, and not be Ordained so much as Presbyter

^[0] Con. Neocæs. Can. 11. [p] Concil. Agathen. c. 17.7 esbyterum vel Episcopum ante Triginta annos, id est, anteam ad viri persecti ætatem perveniat, nullus Metropolitanos,
mordinare præsumat. See also Con. Tolet. 4. c. 18, & 19.

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before that time. But whether this Rule was always observed from the Days of the Apostles, may be questioned: For there is no such Rule given by the Apostles in Scripture. That which goes under their Name in the Constitutions [9], requires a Bishop w be fifty Years old before he is Ordained; except he be a Man of fingular Merit and Worth, which may compensate for the want of Years. This shews that the Custom of the Church varied in this Man ter; and that Persons of extraordinary Qualificant ons were not always ty'd to be of fuch an Age Timothy was Ordained Young; as may be collected from what the Apostle says to him, I Tim. 4. 12 Let no Man despise thy Youth. The History of the Church affords many other such Instances. Eufel us, [r] fays, Gregory Thaumaturgus and his Brothe Athenodorus were both Ordained Bishops very Young an viss αμοω. St. Ambrose [s] says the same of A cholius Bishop of Thessalonica; That he was Young in Years, but of mature Age in respect of his Vi tues. And Socrates [t] gives the like Account Paulus Bishop of Constantinople. Theodoret [u] of ferves also of Athanasius, That he was but Youn when he attended his Bishop Alexander at the Coun cil of Nice; and yet within Five Months after, h was chosen his Successor at Alexandria. Which pro bably was before he was Thirty Years old: For the Council of Nice was not above 20 Years after the Persecution under Maximian; and yet Athanafu was fo Young, as not to remember the beginning that Perfecution, Anno 202. but only as he hear

[4] Theod. Lib. 1. 6. 26. 160 MA WY & namian.

^[4] Constit. Apost. Lib. 2. C. 1. [7] Euseb. Lib. 6. C. 3. [8] Ambr. Ep. 60. ad Anysium. Benedictus processus Juva tutis ipsius, in qua ad summum electus est Sacerdotium, matur jam probatus virtutum stipendio. [4] Socrat. Lib. 2. C. Ardpa véev us F nasciur, mescecnos na 3 mis ogeoir.

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from his Fathers. For when he speaks of it, he avs [w], He learn'd of his Parents, that the Perfeution was raised by Maximian, Grandfather to Conantius. So that if we compute from that time, we an hardly suppose him to be 30 Years old, when he vas Ordained Bishop, Anno 326. 'Tis agreed by all uthors [x], That Remigius Bishop of Rhemes, was ut 22 Years old when he was Ordained, Anno 471. and Cotelerius [7], after Nicepborus, fays, St. Eleusbeius, an Illyrican Bishop, was consecrated at twenty. onatius gives a plain Intimation, That Damas Bishop the Magnefians, was but a very young Bishop: ho' he does not expresly mention his Age. is [2] Ordination, vow Tepinin Taken, a youthful Orination; and therefore cautions the People not to espise him for his Age, but to reverence and give lace to him in the Lord. Salmafius [a] and Ludoicus Capellus miserably pervert this Passage, and pree a Sense upon it, which the Author never so such as dreamt of: They will needs have it, that y the Words venteginin rate, Ignatius means the Noelty of Episcopacy in general, that it was but a ew and late Institution: Which is not only contrato the whole Tenor and Design of all Ignatius's pistles, but to the plain Sense of this Passage in articular; which speaks nothing of the Institution f Episcopacy, but of the Age of this Bishop, who as but young when he was Ordained.

Now, from all this it appears, That tho' there vas a Rule in the Church, requiring Bishops to be o Years old when they were Ordained; yet it was requently dispensed with, either in Cases of Ne-

[[]w] Athan. Ep. ad Solitar. T. 1. p. 853. [x] Hincmar. it. Remig. Baron. an. 471. p. 298. [y] Coteler. Not. in onft. Aport. Lib. 2. c. 1. Niceph. Lib. 3. c. 29. [x] Igat. Ep. ad Magnes. n. 3 [a] Vid. Pearson. Vindic. Ignat. ref. ad Lector.

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cessive, or in order to promote Persons of more entraordinary Worth, and singular Qualifications. Ye such Dispensations, as qualify Boys of Elevent Twelve Years old to be made Bishops, are no when to be met with in the Primitive Church; tho' the History of the Papacy affords frequent Instances of such Promotions; as those that please may see in Catalogue of them, collected by Dr. Reynolds and Mr. Mason, Two [b] Learned Writers of on Church.

Sect. 2.

Bishops to be chosen
out of the Clergy of
the Church to which
they were Ordained.

But to return to the Bishops of the Primitive Church: Anothe Qualification in a Bishop, and ently very much insisted on, wa That he should be one of the Clergy of the same Church, or Sti

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which he was to be made Bishop. For Stranger who were unknown to the People, were not recked ed qualify'd by the Canons. This is plainly imply by Cyprian [c], when he says, The Bishop was to chosen in the Presence of the People; who had perfect Knowledge of every Man's Life and Actions by their Conversation among them. St. Jerom of serves, That this was the constant Custom of Ala andria [d], from St. Mark, to Dionysius and Heracla for the Presbyters of the Church to chuse a Bisho out of their own Body. And therefore Julius is makes it a strong Objection against Gregory, whom the Arians obtruded on the Church of Alexandria

[[]b] Vid. Rainoldi Apolog. Thef. n. 26. Mason of the Conferat. of Bishops. Lib. 1. c. 5. [c] Cypr. Ep. 68. al. 67. I Fratr. Hispan. p. 172. Episcopus deligatur Plebe præsente, que singulorum vitam plenissime novit, & uniuscujusq; actum det jus Conversatione perspexit. [d] Hieron. Ep. 85. ad Evag Alexandriæ à Marco Evangelista usque. ad Heraclam & Dionylum Episcopos, Presbyteri semper unum ex se electum, in excessioni Gradu collocatum Episcopum nominabant. [e] I Ep. ad Oriental. ap. Athan. Apol. 2. T. 1. p. 749.

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he Room of Athanasius; That he was a perfect tranger to the Place; neither baptized there, nor mown to any: Whereas, the Ordination of a Bihop ought not to be so Uncanonical; but he should e Ordained by the Bishops of the Province in his wn Church, and be बंग बार्स गर दिल्या मंद, बेम बार्स गर मर्भाष्ट ne of the Clergy of the Church to which he was Ordained. The Ancient Bishops of Rome were all f the fame mind, fo long as they thought themelves obliged to walk by the Laws of the Church: for Caleftin [f), and Hilary [g], and Leo [b], infift pon the same thing, as the common Rule and Caon of the Church. And we find a Law as late as barles the Great, and Ludovicus Pius, to the same urpose. For in one of their Capitulars [i] it is orered. That Bishops shall be chosen out of their own Diocese, by the Election of the Clergy and the Peo-Tho', as Baluzius [k] notes, this Law did not xtend to very many Dioceses: For by this time, the rench Kings had the Disposal of all Bishopricks in heir Dominions, (except some few Churches, which y special Privilege retained the old way of Electng:) And they did not bind themselves to nomiate Bishops always out of the Clergy of that Church hich was vacant, but used their Liberty to chuse hem out of any other; as now it is become the rivilege and Cuftom of Kings and Princes almost all Nations: Which is the Occasion of the Diffence betwixt the Ancient and Modern Practice in is particular. For while the ancient way of Ele-

[f] Cælestin. Ep. 2. ad Episc. Narbon. c. 4, 5.

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Aions

[[]g] Hilar. Pap. Epist. 1. ad Ascan. Tarracon. c. 3.
[b] Leo Ep. 84. ad Anastas. c. 6.
[i] Capitular. Karoli Ludov. Lib. 1. c. 84. Episcopi per Electionem Cleri & Poli, secundum Statuta Canonum, de propria Diœcesi eligantur.
[k] Baluz. Not. ad Concilia Gall. Narbon. p. 34. It. Not. ad satian, Dift, 63, c. 34. p. 467.

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ctions continued, the General Rule was for every Church to make choice of one of her own Clergy to be her Bishop, and not a Stranger.

Sect. 3.

Some Exceptions to this Rule.

Yet in some extraordinary Casa this Rule admitted of Legal Exceptions; particularly in these Three Cases: 1. When it was ife

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Three Cases: 1. When it was found for the Benefit of the Church to translate By shops from one See to another. In this Case though the Bishop was a Stranger, yet his Translation being Canonical, was reckoned no Violation of this Law 2. When the Church could not unanimously agree upon one in their own Body, then to pacify their Heats and end their Controversies, the Emperor a a Council proposed one of another Church to the Choice, or promoted him by their own Authority Upon this ground Nectarius, Chryloftom, and Nefton us, all Strangers, were made Bishops of Constantino ple. It was to end the Disputes that arose in the Church, which was divided in their Elections, as Sw crates [1] and Sozamen give an account of them 2. Sometimes Mens extraordinary Merit gave then Preference, though Strangers, before all the Mem bers of the Church to which they were chosen. A St. Ambrose [m] observes of Eusebius Vercellensis, tha he was chosen, postbabitis Civibus, before all the were Citizens or bred in the Place, though noned the Electors had ever seen him before, but only hear of his Fame and Character: And there are many other Instances of the like Nature. But excepting some such Cases as these, the Rule was generally observed, to chuse no one Bishop of any Place, who was not known to the People, and a Member of the fame Church before.

Ano

^[1] Socrat. Lib. 6. c. 2 Lib. 7. c. 29, Sozom. Lib. 8. c. 2 Ambrof. Ep. 82. ad Eccl. Vercel.

Another Qualification required n a Bishop was, that he should aife gradually to his Honour, and Bifhops to go thre ot come to the Throne per Sal- the inferior Orders of

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um; but first pass through some, not all the Inferior Orders of the Church. The council of Sardica has a Canon [n] very full to his purpose: If any Rich Man or Pleader at the aw, defire to be made a Bishop, he shall not be ordained, till he has first gone through the Offices f Reader, Deacon, and Presbyter: That behaving imself worthily in each of these Offices, he may scend gradually to the Height of the Episcopal unction: And in every one of these Degrees he all continue some considerable time, that his aith, and good Conversation, and Constancy, and soderation may be known. The same Rule is rescribed by the Council of Bracara [o] and some thers. And that it was the Ancient Practice of the hurch, appears from what Cyptian fays [p] of Corelius, that he was not made Bishop of Rome all of a idden, but went gradually through all the Offices f the Church, till his Merits advanced him to the piscopal Throne. Theodoret [9] commends Athanaus upon the same Account; and Gregory Nazianzen p speaks it to the Honour of St. Basil, with some deflection on several Bishops of his Age, that he did ot as foon as he was Baptized leap into a Bishopck, as some other Ambitious Persons did, but rise his Honour by Degrees. He adds, that in Mili-

K 4

[[]n] Concil Sardic, Can. 10. [0] Concil. Bracar, 1.c.39. er fingulos Gradus eruditus, ad Sacerdotium veniat.

[[]p] Cypr. Ep. 52. al. 55. ad Antonian. p. 103. Non ifte ad piscopatum subitò pervenit, sed per omnia Ecclesiastica Officia romotus, & in divinis Administrationibus Dominum sape romeritus, ad Sacerdotii sublime fastigium cunctis Religionis radibus ascendit. [9] Theod. Lib. 1. C. 25.

[[]r] Naz. Orat. 20. in laud. Bafil. p. 335.

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great General is first a common Soldier, then a Captain, then a Commander: And it would be happy for the Church, says he, if Matters were always so ordered in it. By this time it seems this Rule was frequently transgressed, without any Reason or Notestate the Office of Bishop, yet were not willing a undergo the Inferior Offices that were preparative to it.

Sect. 5.
Deacons might be ordained Bishops, the never ordained Pres-

But I must observe, that it was not always necessarily require that a Man should be ordained Presbyter first in order to be made a Bishop: For Deacons were a commonly made Bishops as an

other. Cacilian was no more than Archdeacon [i of Carthage, when he was Ordained Bishop, as we learn from Optatus.' And both Theodoret [t] and Epiphanius [u] say, that Athanasius was but a Deacon when he was made Bishop of Alexandria. Liberatu observes the same [w] of Peter Moggus and Esaias, two other Bishops of Alexandria: As also of Agapetus and Vigilius, Bishops of Rome. Socrates [y] and Theodoret [z] relate the same of Felix Bishop of Rome, who was Ordained in the Place of Liberius Eusebius [a] takes notice of one of his own Name a Deacon of Alexandria, who was made Bishop of Laodicea. And Socrates [b] says, Chrysostom made Horaclides, one of his own Deacons, Bishop of Ephesu and Serapium Bishop of Heraclea. And that this was

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[[]s] Optat. Lib. g. p. 41. [s] Theodor. Lib. 1. c. 25. [u] Epiphan. Hær. 69. Arian. [w] Liberat. Brevist c. 16, & 18. [x] Liberat. ibid. c. 21, & 22. [y] So crat Lib. 2. c. 37. [x] Theod. Lib. 2. c. 17. [s] Eufeb. Lib. 7. c. 11. [b] Socrat. Lib. 6. c. 11. Lib. 6. c. 4 & 17.

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a general Practice, and agreeable to Canon, appears also from a Letter of Pope Leo, where speaking of the Election of a Metropolitan, he says [c] he ought to be chosen either out of the Presbyters, or out of the Deacons of the Church.

Sometimes in Cases of Necessia.

ty Bishops were chosen out of the Inserior Orders, Subdeacons, Readers, &c. Liberatus says, Silverite Inserior Orders.

us, who was Competitor with Vigilius for the Bishoprick of Rome, was but a [d] Subdeacon. And St. Austin himself, when he erected his new Bishoprick at Fusiala, being disappointed of the Person whom he intended to have had consecrated Bishop, offered one Antonius a Reader to the Primate to be ordained Bishop in his room; and the

the Person whom he intended to have had consecrated Bishop, offered one Antonius a Reader to the Primate to be ordained Bishop in his room; and the Primate without any Scruple immediately ordained him; though as St. Austin [e] testifies, he was but a young Man, who had never shewed himself in any other Office of the Church beside that of Reader.

There want not also several Instances of Persons, who were ordained Bishops immediately of Laymen, when God by his particular Providence seemed to point them out as the sittest Men in some

Sect. 7.

And in some extraordinary Cases ordained immediately from
Laymen.

certain Junctures, to be employed in his Service. Thus it was in the known Case of St. Ambrose, who was but newly baptized, when he was ordained Bishop, as both Paulinus [f] and all the Historians testify. When the People of Milan were so divided

[[]c] Leo Ep. 84. c. 6. Ex Presbyteris ejustdem Ecclesiæ, vel ex Diaconibus eligatur. [d] Liberat. Brev. c. 22.

[[]e] Aug. Ep. 261, ad Cælestin. [f] Paulin. Vit. Ambros. p. 3. Rustin. Lib. 2. c. 11. Theod. Lib. 4. c. 6. & 7. Sograt. Lib. 4. c. 30. Sozom. Lib. 6. c. 24.

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in the Election of a Bishop, that the whole City was in an Uproar, he being Prator of the Place. came in upon them to appeale the Tumult, as by Vertue of his Office he thought himself obliged to do; and making an Eloquent Speech to them, it had a fort of Miraculous Effect upon them: For they all immediately left off their Dispute, and unanimously cried out, They would have Ambrose to be their Bishop. Which the Emperor understanding, and looking upon it as a Providential Call, he ordered him to be baptized (for he was yet but a Catechumen) and in a few days after to be ordained their Bishop. St. Cyprian was another Instance of the like Providential Dispensation. For Pontius [g] fays in his Life, that he was chosen Bishop by the Judgmenr of God, and the Favour of the People, though he was but a Neophyte, or newly baptized, Socrates [b] and Sozomen [i] fay the same of Nectarim, Gregory Nazianzen's Successor at Constantinople, that he was chosen Bishop by the Second General Council, whilst he had his Mystical Garments on him, meaning those White Garments, which the newly Baptized were used to wear. Eusebins, Bishop of Cafarea in Pontus, St. Basil's Predecessor, was not baptized, but only a Catechumen, when he was chosen Bishop, as Nazianzen himself [k] informs And Eucherius was but a Monk, that is, a Layman, when he was chosen and ordained Bishop of Lions, as Baronius [1] says, from Hilarius Arelatensis in the Life of Honoratus. Chrysoftom [m] seems to say

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[[]g] Pont. Vit. Cypr. p. 2. Judicio Dei & Plebis favore ad Officium Sacerdotii & Episcopatus Gradum adhuc Neophytus, & ut putabatur Novellus electus est. [b] Socrat. Lib. 5. c. 8. [i] Sozom. Lib. 7. c. 8. Την μυστικήν εθήται τη ημοισσωβοθ, &c. [k] Naz. Orat. 19. de laud. Patr. T. 1. p. 308. [l] Baron. an. 441. p. 9. [m] Chrys. Hom. 31. de S. Philogon. T. 1. p. 397.

the same of Philogonius Bishop of Antioch, when he reports of him, that he was taken from the Court of

Indicature, and carried from the Judges Bench to

the Bishops Throne, São Chuar & Singsing on Chua izedr.

In all these Instances there seems to have been the

Hand of God and the Direction of Providence.

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which supersedes all ordinary Rules and Canons: And therefore these Ordinations were never censured as Uncanonical or Irregular, though contrary to the Letter of a common Rule; because the Rule it self was to be understood with this Limitation and Exception, as one of the ancient Canons [n] explains it felf, and all others that relate to this Matter; faving. One that is newly converted from Gentilism, or a Vicious Life, ought not presently to be advanced to a Bishoprick: For it is not fit, that he who has yet given no Proof of himself, should be made a Teacher of others; unless it be so ordered by the Grace and Appointment of God himself, et with TE XT Delay raien Toto Spinero. For in this Case there could be no Dispute; the Will of God being Superior to all Human Canons whatfoever. And therefore though the same Limitation be not express'd in other Canons, yet it is evident that they are always to be understood with this Exception. Upon which account it was not reckoned any Breach of Canon, to make a Layman Bishop, when Providence seemed first to grant a Dispensation, by directing the Church to be unanimous in the Choice of luch Person. They did not in such Cases make a Layman receive one Order one Day, and another the next, and fo go through the feveral Orders in the Compass of a Week, but made him Bishop at once. when need required, without any other Ordination. The contrary Custom is a Modern Practice, scarce

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ever heard of till the time of Photius, Ann. 858, who to avoid the Imputation of not coming gradually to his Bishoprick, was on the first day made a Monk. on the 2d a Reader, on the 3d a Subdeacon, on the 4th a Deacon, on the 5th a Presbyter, and on the 6th a Patriarch, as Nicetas David [0] a Writer of that Age informs us in the Life of Ignatius. tensis [p] observes the same Practice to be continued in the Romish Church, under pretence of complying with the ancient Canons; though nothing can be more contrary to the true Intent and Meaning of them; which was, That Men should continue some Years in every Order, to give some Proof of their Behaviour to the Church, and not pass cursorily through all Orders in Five or Six Days time; which Practice, as it does not answer the End of the Canons, fo it is altogether without Precedent in the Primitive Church.

CHAP. XI.

Of some particular Laws and Customs observed about the Ordination of Bishops.

Sect. 1.

Bishopricks not to be void above Three Months.

W Hen any Bishoprick became void by the Death or Cession of its Bishop, then for a much as Bishops were looked upon as a necessary constituent Part of the

Church, all imaginable Care was taken to fill up the Vacancy with all convenient Speed. In the African Churches a Year was the utmost Limits that

[p] Spalat, de Repub, Lib. 3. c. 4. n. 19. p. 430.

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^[0] Nicet. Vit. Ignat. Concil. Tom. 8. p. 1199.

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was allowed for a Vacancy; for if within that time a new Election was not made, he that was appointed Administrator of the Church during the Vacancy, whose Business it was to procure and hasten the Election, was to be turned out of his Office, and a new one put in his room, by a Canon of the 7th Council [9] of Carthage, which is also confirmed in the African [r] Code. But in other Places this was limited to a much shorter Time: For by a Canon of the General Council of Chalcedon, every Metropolitan is obliged to ordain a new Bishop in the vacant See within the space of Three Months, under pain of Ecclesiastical Censure, unless some unavoidable Necessity forced him to defer it longer.

At Alexandria the Custom was to proceed immediately to Election as foon as the Bishop was dead, new Bishop was cheand before he was interred. Epi- fen before the old one phanius [t] hints at this Cuftom, was Buried. when he fays, They were used to

Sect. z.

make no delay after the Decease of a Bishop, but chuse one presently, to preserve Peace among the People, that they might not run into Factions about the Choice of a Successor. But Liberatus [u] is a little more particular in describing the Circumstances of it: He fays, it was customary for the Successor to watch over the Body of the Deceased Bishop, and to lay his Right Hand upon his Head, and to bury him with his own Hands, and then take the

[[]r] Cod. Can. Eccl. Afric. [q] Con. Carth. 5. Can. 8. [s] Con. Chalced. Can. 25. [:] Epiphan. Can. 75. Har. 69. Arian. n. 11. मां प्रदूर्ण दूसर मान रहते की राम पर हमार मांग पर [u] Liberat. Breviar. c. 20. Consuetudo quidem est Alexandriæ, illum, qui defuncto succedit, excubias super defuncti corpus agere, manumq; dexteram ejus capiti suo imponere, & sepulto manibus suis, accipere collo suo Beati Marci Pallium, & tunc legitime federe. Pall

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Pall of St. Mark, and put it upon himself, and so To these Authorities we may add fit in his Throne. that of Socrates, who [w] fays, That Cyril of Alex. andria was inthroned the Third Day after the Death of Theophilus: And he intimates, that the same thing was practifed in other Places: For Proclus Bishop of Constantinople [x] was inthroned before Maximian his Predecessor was interred, and after his Inthronement he performed the Funeral Office for him. And this was done at the Instance and Command of the Em. peror Theodofius, that there might be no Dispute or Tumult raised in the Church about the Election of a Bishop.

Sect. 3. Some Inftances of longer Vacancies in Times of Difficulty and Perfecution.

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Yet notwithstanding this Care and Diligence of the Church in filling up vacant Sees, it sometimes happened, that the Election of Bishops was deferred to a much longer Season. For in Africk at

the time of the Collation of Carthage there were no less than Threescore Bishopricks void at once, which was above an Eighth Part of the whole. For the whole Number of Bishops was but 466, whereof 286 were then present at the Conference, and an 120 were absent by reason of Sickness or old Age; besides which, there were 60 Vacant Sees, which were unprovided of Bishops at that time, as the Catholicks told [x] the Donatifts, who pretended to vie Numbers with them, though they were but 279. What was the particular Reason of so many Vacancies at that Juncture, is not said; but probably it might be the Difficulty of the Times, that Catho-

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[[]x] Id. Lib. 7. c. 40. [m] Socrat. Lib. 7. c. 7. [y] Aug. Brevie. Collat. prima Diei, c. 14. Sane propter Cathedras, quas Episcopis vacuas apud se esse dixerunt, responsum est a Catholicis, sexaginta esse quibus Successores Episcopi nondum fuerant ordinati.

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ick Bishops could not there be placed, where the Donatists had gotten full Possession. Or perhaps it might be the Negligence of the People, who conented themselves with Administrators during the Vacancy, and would not admit of a new Bishop. The Council of Macriana mentioned by Fulgentius Ferrandus [2] takes notice of this Dilatory Practice in some Churches, and censures it by a Canon. which orders the Administrators, who were always some Neighbouring Bishops, to be removed; and condemns such Churches to continue without Admihistrators, till they sought for a Bishop of their own. Another Reason of long Vacancies in some Times and Places, was the difficult Circumstances the Churches ay under in time of Perfecution. For the Bishops were the Men chiefly aimed at by the Persecutors: And therefore when one Bishop was Martyred, the Church sometimes was forced to defer the Ordination of another, either because it was scarce possible to go about it in fuch times of Exigency, or because he was unwilling to expose another Bishop immediately to the implacable Fury of a raging Adversary, and bring upon her felf a more violent Storm of Persecution. The Roman [a] Clergy give this for their reason to Cyprian, why after the Martyrdom of Fabian they did not immediately proceed to a new Election: The State of Affairs, and the Difficulty of the Times was fuch as would not permit it. Baonius [b] reckons the time of this Vacancy a Year

16 Baron, an. 253. n. 6, an. 254. n. 46.

[[]z] Ferrand. Brev. Canon. c. 23. ap. Justel. T. 1. p. 449. Ut interventores Episcopi conveniant Plebis quæ Episcopum non habent, ut Episcopum accipiant; Quod si accipere neglexerint, emoto Interventore sic remaneant, quam diu sibi Episcopum [a] Ep. 31. al. 30, ap. Cyprian. p. 58. Poft guærant. icessum nobilissima memoria viri Fabiani, nondum est Episopus propter rerum & temporum difficultates constitutus.

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and Three Months, but others [c] who are more exact in the Calculation, make it a Year and Five Months: By either of which Accounts it was above a Year beyond the time limited by the Canons. But this was nothing in Comparison of that long Vacancy of the Bishoprick of Carthage, in the time of the Arian Perfecution under Gensericus and Hunericus, Two Heretical Kings of the Vandals, which Vida Uticenfis [d] fays was no less than 24 Years, during all which time the Church of Carthage had no Bishon But these were Difficulties upon the Church, and Matters of Force, not her Choice: For in times of Peace she always acted otherwise, and did not think such extraordinary Instances sit Precedents to be drawn into Example; much Jess to be drawn into Consequence and argued upon, as some [e] have done, that therefore the Church may be without Bishops, because she subsisted in some extraordinary Vacancies without them, when she could not have them: Which Argument would hold as well against any other Order as that of Bishops, did but they who urge this Argument, rightly consider it.

Three Bishops required to the Ordination, of a Bishop.

But to return to the Ordination of Bishops: At the time appointed for Ordination, the Metropolitan was used to fend forth his Circular Letters, and fummon all the Biſi

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shops of the Province to meet at the Place where the new Bishop was to be ordained, and affist at his The Presence of them all was re-Confectation. quired, if they could conveniently attend; if not, they were to fend their Confent in Writing: In which Cafe Three Bishops, with the Assistance of Confent of the Metropolitan, were reckoned a fuf-

[[]c] Pearfon. Annal. Cypr. an. 250. n. 3. & an. 251. n. 6.
[d] Victor. de Persecut. Vandal. Lib. 2. ficient

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ficient Canonical Number to perform the Ceremomy of Confectation. St. Cyprian [f] speaks of it as the general Practice of the Church in his time, to have all the Bishops of the Province present at any fuch Ordination. And Eusebius [g] particularly takes notice of the Ordination of Alexander Bishop of Ferusalem, who succeeded Narcissus, that he was ordained werd now he of thou of now y volume, with the common consent of the Bishops of his Province. The Countil of Chalcedon [b] calls this a Canonical Ordination. when the Metropolitan with all or most of his Proincial Bishops ordain the Bishops of their own Prorince, as the Canons have appointed. And the General Council of Constantinople [i] justified the Ordinations of Flavian Bishop of Antioch, and Cyril f Ferusalem, as Canonical in this respect, because hey were ordained by the Bishops of their Provines Synodically met together. This was the ancient Rule of the Council of Nice, which requires the Mistance of all the Bishops of the Province, if they ould conveniently [k] attend the Ordination: But brasmuch as that either through urgent Necessity. r by reason of their great Distance it might hapen that all of them could not be present, it is added. that in that Case Three Bishops should be sufficient ordain, provided the Metropolitan and the rest nt their Consent in Writing. But under Three e Canons did not generally allow of. The first ouncil [1] of Arles, and the third of Carebage

[[]f] Cypr. Ep. 68. al. 67. ad Fratr. Hispan. p. 172. Quod ud nos quoq; & fere per Provincias universas tenetur, ut ad idinationes rite celebrandas, ad eam Plebem, cui Præpolitus dinatur, Episcopi ejusdem Provincie proximi quiq, convenit, & Episcopus deligatur Plebe præsente, &c. b. Lib 6. c. 11. [b] Con. Chalced: Act. 16. C T. 4. p. ic. Can. 4. Emeranor mercian marion with and marrow of the impoje restines. [1] Con. Arelat. 1. c. 21. Si non pom require

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m require Three besides the Metropolitan. Andth fecond Council of Arles [n] does not allow the Me tropolitan to be one of the three, but faith express That he shall take the Assistance of Three Province al Bishops beside himself, and not presume to order a Bishop without them. 'Tis true, those called the Apostolical [o] Canons and Constitutions [p], allow the Ordination that is performed by Two Bishon only: But this is contrary to all other Capons; which are so far from allowing Two Bishops to ordain by themselves, that the Council of Orange [q] order both the Ordaining Bishops and the Ordained to be deposed : And the Council of Riez [r] actually do posed Armentarius for this very thing, because h had not Three Bishops to ordain him. All Church indeed did not punish such Ordinations with the fame Severity, but in all Places they were reckone Uncanonical. When Paulinus ordained Evagra Bishop of Antioch, Theodoret [s] takes notice that the was done against the Laws of the Church, because he was ordained by a fingle Person, and without the Consent of the Provincial Bishops. And Synesia [1] fays the same of the Ordination of Siderius Billo of Palabisca, that it was Irregular, because he no ther had the Consent of the Bishop of Alexandria h

tuerint septem, sine tribus Fratribus non præsumant ordina [m] Con. Carth. 3. Can. 39. Forma antiqua servabitur ut no minus quam tres sufficiant, qui fuerint à Metropolitano direst ad ordinandum Episcopum. See also Con. Carth. 6. c. 4.
[m] Con. Arelat. 2. c. 5. Nec Episcopus Metropolitanus sa

[8] Con. Arelat. 2. c. 5. Nec Épiscopus Metropolitanus in tribus Episcopis Comprovincialibus præsumat Episcopum om nare. [9] Can. Apost. c. 1. Emanor xelegraveida is constitutation of the statement of in tribus. [9] Constit. Apost. Lib. 8. c. 27.

[[]q] Con. Arausic. 1. Can 21. [r] Con. Reiens. Can. 1. Or dinationem quam Canones irritam definiunt, nos quoq; vacua dam esse censuimus: In qua prætermissa trium præsentia, no expetitis Comprovincialium Literis, Metropolitani quoq; Volus sate neglecta, prorsus nihil quod Episcopum faceret ostensum de [r] Theod. Lib. 5. c. 23. [r] Synes. Ep. 67.

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Metropolitan, nor Three Bishops to ordain him. It was to avoid this Censure of Irregularity, that Navatian when he set himself up to be Bishop of Rome gainst Cornelius, sent for three Bishops out of the arthest Corner of Italy to come and [r] ordain him, est it should be objected against him, that he had not Canonical Ordination. And upon this Account, when Pelagius the Ist. was to be ordained Bishop of tome, because Three Bishops could not be procured, Presbyter [w] was taken in to make up the Numer. In all which the general Practice of the Church very clearly seen and descried.

Yet it must be observed, that hough this was the common Rule Sect. 5.

Ind Practice of the Church, yet one Bishop allowed on the was not simply and absolutely of be Police bound on the Essence of Ordination. For Commission he Church many times admitted

the Ordinations of Bishops that were consecrated ally by one or two Bishops. The Council of the Ordained of the Ordained Bishops and the Ordained to be deposed, in case Two Bishops only ordained a Bishop with his Consent, detects notwithstanding, that if a Bishop was ordained y any fort of Violence against his Will, though only y Two Bishops, in that Case his Ordination should and good, because he was Passive in the thing, and ot Consenting to the Breach of the Canons. And without this Passivity, there are several Instances of Ordinations by Two Bishops only, the Validity of which we do not find disputed. Pelagim Bishop of the was reckoned a true Bishop, though as we have

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[[]r] Euseb. Lib. 6, c. 43, ex Epist. Cornel: [n] Lib. ontifical. Vir. Pelag. Dum non essent Episcopi, qui eum ordiarent, inventi sunt duo Episcopi, Joannes de Perusio, & Bonus e Perentino, & Andreas Presbyter de Ostia, & ordinaverunt m. [w] Con. Arausic. 1. c. 21.

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just now heard, he had but Two Bishops and a Pres byter to ordain him. Dioscorus of Alexandria wa confecrated likewise by Two Bishops only, and those under Ecclesiastical Censure; as we learn from a Epistle of the Bishops of Pontus [x], at the end of the Council of Chalcedon: Yet neither that Council nor any others ever questioned the Validity of hi Ordination, unless perhaps those Pontick Bishops did who call it Nefandam atq; imaginariam Ordinationen Siderius Bishop of Palabisca was ordained by one Bi shop; yet Athanasius not only allowed his Ordinan on, and Confirmed it, but finding him to be an ul ful Man, he afterwards advanced him, as Synefius fays, to the Metropolitical See of Prolemais. Paul mus Bilhop of Antioch ordained Evagrius his Succes for, without any other Bishop to affist him: Which though it was done against Canon, yet Theodores a fures us [z], that both the Bishops of Rome and A lexandria owned Evagrius for a true Bishop, and no ver in the least questioned the Validity of his Ord nation. And though they afterwards confented acknowledge Flavian, at the Instance of Theodofia this Condition, that the Ordinations of fuch as he been ordained by Evagrius, should be reputed Vali alfo: As we learn from the Letters of Pope [s] A nocent, who lived not long after this Matter w transacted.

Sect. 6. Hence it appears, that the O
The Bishop of Rome dination of a Bishop made by an

[z] Theod. Lib. 5. c. 23. [s] Innoc. Ep. 14. ad B nifac. Ecclesia Antiochena ita Pacem postulavit & meruit, us Evagrianos suis Ordinibus ac Locis, intermerata Ordination quam acceperant a memorato, susciperet.

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[[]x] Concil. Tom. 4. p. 960. Ordinationem suam a damma Episcopis, & hoc duobus, accepit, cum Regulæ Patrum—vel tres Episcopos corporaliter adesse in hujusmodi dispensa nibus omnino prospiciant. [y] Synes Ep. 67.

ingle Bishop was Valid, if the not privileged to or Church thought fit to allow it. dain alone, any mer than any other single beculiar Privilege in this Matter

bove other Men, though some pretend to make a Distinction. There is indeed an ancient Canon aledged in the Collection of Fulgentius Ferrandus, out of the Council of Zella, and the Letters of Siricius, which feems to make a Referve in behalf of the Bishop of Rome: For it says, [b] One Bishop shall ot ordain a Bishop, the Roman Church excepted. But Cotelerius [c] ingenuously owns this to be a Coruption in the Text of Ferrandus, foisted in by the gnorance or Fraud of some Modern Transcriber, who confounded Two Decrees of Siricius into one. nd changed the Words, Sedes Apostolica Primatio, ino Sedes Apostolica Romana. For in the Words of Siicius [d], there is no mention made at all of the Roon Church, but it is faid, That no one shall orain without the Consent of the Apostolical See hat is, the Primate or Metropolitan of the Province; nd that one Bishop alone shall not ordain a Bishop, ecause that is arrogant and assuming, and looks ke giving an Ordination by Stealth, and is exprestly proidden by the Nicene Council. So that in these limes the Bishops of Rome were under the Directin of the Canons, and did not presume to think hey had any Privilege of Ordaining fingly, above that was common to the reft of their Order.

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[[]b] Ferrand, Brev. Canon. c. 6. Ut unus Episcopus Episcopus non ordinet, excepta Ecclesia Romana. Concilio Zellensia. Epistola Papæ Siricii. [c] Coteler. Not. in Constit. Apost. Lib. 3. c. 20. [d] Siric. Ep. 4. c. 1. Ut extra concientiam sedis Apostolicæ, hoc est, Primatis, nemo audeat ordinare. It. c. 2. Ne unus Episcopus Episcopum ordinare pradmat propter arrogantiam, ne furtivum præstitum Beneficium ideatur. Hoc enim & à Synodo Nicæna constitutum est arque esinitum.

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Sect. 7.
Every Bishop to be ordained in his own Church.

The next thing to be taken notice of in this Affair, is, That every Bishop by the Laws and Custom of the Church, was to be ordained in his own Church, in the Pre-

fence of his own People. Which is plainly intimated by Cyprian [e] when he fays, That to celebrate Ordinations aright, the neighbouring Bishops of the Province were used to meet at the Church where the new Bishop was to be ordained, and there proceed to his Election and Ordination. And this was fo generally the Practice of the whole Church, that Pope Julius [f] made it an Objection against Gregor of Alexandria, who was obtruded on the Church by the Eusebian Party in the room of Atbanasius, that he was ordained at Antioch, and not in his own Church, but sent thither with a Band of Soldiers; whereas by the Ecclesiastical Canon he ought to have been or dained, in autis of ennancias, in the Church of Alexan dria it self, and that by the Bishops of his own Pro-This Rule was very nicely observed in the African Churches, where it was the constant Custom for the Primate (whose Office it was to ordain Bishops) to go to the Church where the new Bishop was to be settled, and ordain him there. Of this we have several Instances in St. Austin, who himself was ordained in his own Church at Hippo [g] by the Pri mate of Numidia: And having divided his Diocele, and erected a new Bishoprick at Fusfala, and elected 2 Bishop, he sent for the Primate, though living [gg] at a great Distance, to come to the Place and ordain him there.

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^[4] Cypr. Ep. 68, al. 67. ad Fratr. Hispan. p. 172. Ad Ordinationes rite celebrandas, ad eam Plebem, eui Præpositus ordinatur, Episcopi ejusdem Provinciæ proximi quiq; conveniant &c [f] Jul. Ep. ad Oriental. ap. Athanas. Apol. 2. T. 6. P. 749. [g] Possid, Vit. Aug. c. 8. [gg] Aug. Ep. 749.

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As to the Manner and Form of Ordaining a Bishop, it is thus The ancient Form of briefly described by one of the Ordination of Bishops. Councils [b] of Carthage: When a Bishop is ordained, Two Bishops shall hold the Book of the Gospels over his Head, and whilst one pronounces the Bleffing or Confectation Prayer, all the rest of the Bishops that are present, shall lay their Hands upon his Head. The Ceremony of laying the Gospels upon his Head seems to have been in use in all Churches. For the Author [i] of the Apostolical Constitutions (a Greek Writer who is supposed to relate the Customs of the 3d Century) makes mention of it, only with this Difference, that instead of Two Bishops, there Two Deacons are appointed to hold the Gospels open over his Head, whilst the Senior Bishop or Primate, with Two other Bishops asfifting him, pronounces the Prayer of Confecration. This Ceremony of holding the Gospels over his Head, is also mentioned by St. Chryfostom | k] and the Author of the Ecclefiastical Hierarchy under the Name of Dionysius, who says it was a peculiar Ceremony used only in the Ordination of a Bishop.

The Author of the Constitutions recites one of the ancient Forms of Prayer, the Close of which is [1] in these Words: cration. " Grant to him, O Lord Almigh-

Sect. 9 - A Form of Prayer used at their Confe-

261. Propter quem ordinandum, fanctum fenem, qui tunc Primatum Numidiæ gerebat, de longinquo ut veniret rogans, Literis impetravi.

[b] Con. Carth. 4. e 2. Episcopus cum ordinatur, due Episcopi ponant & teneant Evangeliorum Codicem super Caput & verticem ejus, & uno super eum fundente Benedictionem, reliqui omnes Episcopi qui adfunt, manibus suis caput ejus tangant.

[i] Constit. Apost. Lib. 8. c. 4. [k] Chrys. de Laudib. Evang cited by Habertus, p. 79. Dionys. Eccles Hierarch. c. 5.

par. 3. Sect. 1. p. 364. [1] Constit. Lib. 8. c. 5.

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e ty, by thy Christ the Communication of the Holy "Spirit; that he may have Power to remit Sins ac cording to thy Commandment, and to confer Or-"ders according to thy Appointment, and to loofe ere. ry Bond according to the Power which thou gavel to the Apostles; that he may please thee in Meek. " ness and a pure Heart, Constantly, Blameless, and " without Rebuke; and may offer unto Thee that "Pure Unbloody Sacrifice, which thou by Christ " haft appointed to be the Mystery or Sacrament of " the New Covenant, for a sweet-smelling Savour, " through Jesus Christ thy Holy Son, our God and "Saviour, by whom be Glory, Honour and Wor-" ship to Thee, in the Holy Spirit, now and for " ever, Amen". It is not to be imagined that one and the same Form was used in all Churches: For every Bishop having Liberty to frame his own Liturgy, as there were different Liturgies in different Churches, so it is most reasonable to suppose the Primates or Metropolitans had different Forms Confecration, though there are now no Remains of them in being, to give us any farther Information.

Sect. 10.

of their Enthronement Homiliæ Enthronisticæ, & Literæ Enthronisticæ.

The Consecration being ended, the Bishops that were present conducted the new ordained Bishops his Chair or Throne, and there placing him, they all saluted him with an Holy Kiss in the Lord

Then the Scriptures being read (according to Custom, as part of the daily Service) the new Bishop made a Discourse or Exposition upon them, which was usually called Sermo Enthronisticus, from the Time and Circumstances in which it was spoken. Such was that famous Homily of Meletius Bishop of April och, mentioned by Epiphanius [m] and Sozomen, so

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[[]m] Epiphan. Hær. 73. Sozom. Lib. 4. c. 28.

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which he was immediately fent into Banishment by Constantius. Socrates frequently takes notice of such Homilies made by Bishops [] at their Instalment; and Liberatus [o] speaking of Severus of Antioch. mentions his Exposition made upon that Occasion, calling it, Exposițio in Interonismo. It was usual also for Bishops immediately after their Instalment, to fend Letters to foreign Bishops, to give them an Account of their Faith and Orthodoxy, that they might receive Letters of Peace and Communion again from them; which Letters were therefore called, Literæ Enthronistica, Or ormacai inderismai, as Evagrius [p] terms them, speaking of the Circular Letters which Severus Bishop of Antioch wrote to the rest of the Patriarchs upon that Occasion. These were otherwife called Communicatory Letters, xorvoving our pourus m, as the Council of Antioch, that deposed Paulus Samosatensis, terms them : For the Fathers in that Council having ordained Domnus in the room of Paul, gave notice thereof to all Churches, telling them that they fignified it to them for this Reason. that they might write to Domnus, and receive κοινωνικώ συγγεάμματα [q] Communicatory Letters from him: Which, as Valefius [rs] rightly notes, do not mean there those Letters of Communion which Bishops were used to grant to Persons travelling into Foreign Countries; but such Letters as they wrote to each other upon their own Ordination, to teffify their Communion mutually with one another. These Letters are also called Synodica by Liberatus [tu]. who fays, this Custom of every new Bishop's giving Intimation of his own Promotion to those of his own Order, was so necessary, that the Omission of

[[]n] Socrat. Lib. 2. c. 43. Lib. 7. c. 29. [o] Liberat. Breviar. c. 19. [p] Evagr. Lib. 4. c. 4. [q] Eufeb. Lib. 7. c. 30. [rs] Valet Not. in Loc. [su] Liberat. Breviar. c. 17. Quia Literas Synodicas non direxistet, &c.

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it was interpreted a fort of Refusal to hold Communion with the rest of the World, and a virtual Charge of Herefy upon them.

CHAP. XII.

Of the Rule which prohibits Bishops to be Ordained in Small Cities.

Sect. 1.
The Reason of the
Law against placing
Bishops in small Gities.

Before I end this Discourse about Bishops, I must give an Account of Two Rules more respecting their Ordination. The first of which was; That Bishops should not be placed in small Ci-

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ties or Villages: Which Law was first made by the Council of Sardica, with a Defign to keep up the Honour and Dignity of the Episcopal Order; as the Reason is given in the Canon made about it; which fays, It shall not be lawful to place a Bishop in a Village, or small [w] City, where a single Prefbyter will be sufficient: For in such Places, there is no need to fet a Bishop; lest the Name and Authority of Bishops be brought into Contempt. Some add to this the Fifty Seventh Canon of the Council of Laodicea, which forbids the placing of Bishops in Villages, and in the Country, [x] appointing Villtors to be constituted in their Room: But this Canon speaks not of Absolute Bishops, but of the Charepiscopi, who were subject to other Bishops, of which I shall treat particularly hereafter. However, there is no Dispute about the Sardican Canon; for the Reason annexed explains its meaning, that it prohibits universally the Ordination of Bishops in small Cities and Country Places.

m) Con. Sardic. Can. 6. Mi εξείναι 3 απλώς ης Эισαν δλίσκο πον κώμη πνί, ή εσεχεία πόλει. [2] Concil Lagdic. c. 57-

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But it may be observed that this Rule did never generally obtain: Seat. 2. For both before and after the Some Exceptions to this Rule in Egypt, Council of Sardica, there were Libya, Cyprus, A. Bishops both in small Cities and rabia, Afia minor, Villages. Nazianzum was but a very small City; Socrates [7] calls it mous cureads, a Little one: And upon the same account Gregory Nazianzen [z].files his own Father, who was Bishop of it, μικροπολίτης, a Little Bishop, and one of the Second Order. Yet he was no Chorepiscopus, but as Absolute a Bishop in his own Diocese, as the Bishop of Rome or Alexandria. Geræ near Pelufium was but a small City, as Sozomen [a] notes; yet it was a Bishop's See. Theodoret observes the same of Dolicha, where Maris was Bishop [b]. that it was but a very little City, modinin opunga he calls it; And he says the like of Cucusus [c] in Armenia, the Place whither Chryfostom was banished: Yet as small a City as it was, Chrysoftom [d] found a Bishop there, who treated him very civilly and respectfully in his Exile. Synesius makes mention of the Bishop of OL bie in one [e] of his Epistles, and at the same rime tells us the Place was but a Village; for he calls the People Simos xumins, a Country People. So he says in another [f] Epistle, that Hydrax and Palabisca had for some time each of them their own Bishop; though they were but Villages of Pentapolis, formerly belonging to the Diocele of Ergibra, to which they were some time after annexed again. In Sozomen's Time, among the Arabians and Cyprians it was an ufual thing to ordain Bishops not only in Cities, but

^[7] Socrat. Lib. 4, c. 11, & 26. [2] Naz. Orat. 19., de Laud. Patr. T. 1, p. 310. [8] Sozom. Lib. 8, c. 19 mons [6] Theod. Lib. 5, c. 4. [6] Theod. Lib. 2, c. 5, & Lib. 5, c. 34. [4] Chryf. Ep. 725, ad Cyriacum. [6] Synef. Ep. 76. [7] Id. Ep. 67. Köhai st autai metamoness. Villa.

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Villages; as also among the Novatians and Mantanifi in Phrygia: All which he affirms [g] upon his own Knowledge. Some think Dracontius was fuch a Bi-Thop, because Athanasius [b] stiles his Bishoprick saires chronomy: But whether this means that he was an Absolute Bishop, or only a Chorepiscopus, as others think, is not very easy to determine. As neither what kind of Bishops those were, which the Council of Antioch [i] in their Synodical Epistle against Paulus Samosatensis, calls Country Bishops; for perhaps they might be only Chorepiscopi, or Dependant Bishops, as Valesius conjectures. But this cannot be faid by those mentioned by Sozomen, nor of the other Inflances I have given out of Synesius, and the rest of the fore-cited Authors; from whose Testimonies it plainly appears, that there were Bishops in very fmall Cities, and fometimes in Villages, notwithstanding the contrary Decree of the Sardican Council. It is also very observable, That in Afia Minor, a Tract of Land not much larger than the Isle of Great-Britain, (including but Two Diocess of the Roman Empire) there were almost Four Hundred Bishops; as appears from the ancient Notitia's of the Church. Whence it may be collected, that Cucusus and Nazianzum were not the only small Cities in those Parts; but that there were many other Cities and Dioceses, of no very great Extent in such a Number.

Replons for Erect-Bshopricks Small Cities.

. One thing that contributed much to the Multiplication of Bishopricks, and that caused them to be erected fometimes in small Places, was, That in the Primitive Church

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[[]g] Sozom. Lib. 7. c. 19. Έςτν όπη η εν κώμαις δησκοπι [m] iερῦν,), ώς ωρὰ ἀραδίοις η κυπείοις ἔχνων. &cc. [h] Athadinett naf. Epift. ad Dracont. T. 1. p. 954. [i] Ap. Eufeb. Lib volum 7. c. 30. Ἐπσκόπες τη ὁμέρων ἀχεῶν τι η πόλεων.

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every Bishop, with the Consent of his Metropoliran, or the Approbation of a Provincial Council. had Power to divide his own Diocefe, and Ordain a new Bishop in some convenient Part of it, for the Good of the Church, whenever he found his Diocese too large, or the Places to lye at too great a Distance, or the Multitude of Converts to increase. and make the Care and Incumbrance of his Diocefe become too great a Burden for him. This was the Reason why St. Austin [k] erected a new Bishoprick at Fullala, a Town in his own Diocese, about 40 Miles from Hippo. It was a Place where great Numbers had been converted from the Schism of the Donatifis, and some remained to be converted still: But the Place lying at so great a Distance, he could not bestow that Care and Diligence, either in Ruling the one, or Regaining the other, which he thought necessary: And therefore he prevailed with the Primate of Numidia, to come and Ordain one Antonius to be Bishop there. And this was confonant to the Rules of the African Church; which allowed new Bishopricks to be erected [1] in any Diocese where there was need, if the Bishop of the Diocese and the Primate gave their Consent to it; or, as Ferrandus [m] has it in his Collection, if the

[[]k] Augustin. Epist. 261. ad Cælestin. Quod ab Hippone memoratum Castellum millibus Quadraginta sejungitur, cum in eis regendis, & eorum Reliquiis licet exiguis colligendis---me viderem latius quam oportebat extendi, nec adhibendæ sufficerem diligentiæ, quam certissima ratione adhiberi debere cernebam, Episcopum ibi ordinandum constituendumq; curavi.

^[1] Concil. Carth. 2. c. 5. Si accedente tempore, crescente Fide, Dei populus multiplicatus desideravit proprium habere Redorem, ejus videlicet voluntate, in cujus potestate est Dicecesis constituta, habeat Episcopum. It. Con. Carth. 3. c. 42.

cesis constituta, habeat Episcopum. It. Con. Carth. 3. c. 42.

[m] Ferrand. Breviar. Canon. c. 13. Ut Episcopus non ordinetur in Diocesis. quæ Episcopum nunquam habuit, nisi cum voluntate Episcopi ad quem ipsa Diocesis pertinet, ex Concilio samen plenario & Primatis Au toritate.

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Bishop, the Primate, and a Provincial Council, by their joint Consent and Authority gave way to it. By virtue of these Canons, during the rime of the Schism of the Donatists, many new Bishopricks were erected in very small Towns in Africk; as appears from the Acts of the Collation of Carthage; where the Catholicks and Donatifts mutually charge each other with this Practice: That they divided fingle Bishopricks sometimes into Three or Four; and made Bishops in Country-Towns and Villages, to augment the Numbers of their Parties. Thus, in one place, we find Petilian the Donatift [n] complaining, That the Catholicks had made Four Bishops in the Diocese of Januarius, a Donatist Bishop, to outdo them with Numbers. And, in another place, A. Irpius the Catholick orders it to be entred [o] upon Record, That a great many Donatift Bishops there mentioned, were not Ordained in Cities, but only in Country-Towns or Villages. To which Petilian [p] replies, That the Catholicks did the fame; Ordaining Bishops in Country-Towns, and sometimes in such Places where they had no People: His meaning is, that in those Places all the People were turned Donatifts; And for that very Reason the Catholick Bishops thought themselves obliged to divide their Dioceses, and Ordain new Bishops in small Towns; that they might outdo the Donatifts, both in Number and Zeal, and more effectually labour in reducing the straying People back again to their and ent Communion with the Catholick Church. This

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[[]n] Collat. Carth. 1. c. 117. Petilianus Episcopus dixit, la una Plebe Januarii Collegæ nostri præsentis, in una Dicecesi, qua tuor sunt constituti contra ipsum; ut numerus scilicet augeretur. [o] Ibid. c. 181. Alypius dixit, Scriptum sit istos omnes sa Villis vel in Fundis esse Episcopos ordinatos, non in aliquibu Civitatibus. [p] Ibid. c. 182. Petilianus Episcopus dixit Sic etiam tu multos habes per omnes agros dispersos: Imo crebros ubi habes, sane & sine populis habes.

was the Practice of Africk, and this their Reason for Erecting to many small Bishopricks in these Times of Exigency: They had always an eye to the

Benefit and Edification of the Church.

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Gregory Nazianzen highly commends St. Basil's Piey and Prudence for the like Practice. It happen'd n his time, that Cappadocia was divided into Two Provinces, and Tyana made the Metropolis of the second Province, in the Civil Account: This gave Occasion to Anthimus Bishop of Tyana, to lay claim to the Rights of a Metropolitan in the Church which St. Basil opposed, as injurious to his own Church of Cafarea, which by ancient Custom and Prescription, had been the Metropolis of the whole Province. But Anthimus proving a very contentious Adversary, and raising great Disturbance and Commotions about it, St. Basil was willing to buy the Peace of the Church with the Loss of his own Rights: o he voluntarily relinquished his Jurisdiction over hat Part of Cappadocia, which Anthimus laid claim o: And, to compensate his own Loss in some meaure, he erected several New Bishopricks in his own Province; as, at Sasima, and some other such obcure Places of that Region. Now, tho' this was one contrary to the Letter of a Canon, yet Nazimzen extols the Fact upon Three Accounts. First. Because hereby a greater Care was taken [9] of Men's Souls. Secondly, By this means every City ad its own Revenues. And lastly, The War be-This ween the Two Metropolitans was ended. This, he ays, was an admirable Policy, worthy the great and oble Soul of St. Basil, who could turn a Dispute so i, qua o the Benefit of the Church, and draw a confideable Advantage out of a Calamity, by making it an ccasion to guard and defend his Country with more

^[9] Naz. Orat. 20. de Laud, Basil. Tom. 1. p. 356.

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Whence we may collect, that in Nazia Bishops. zen's Opinion, it is an Advantage to the Church m be well stock'd with Bishops; and that it is no Dis honour to her to have Bishops in small Towns, when Necessity and Reason require it.

CHAP. XIII.

Of the Rule which forbids Two Bishops to be Or dained in one City.

Sect. I. The General Rule and Practice of the Church, to have but one Bishop in a City.

Nother Rule generally obser 11 ved in the Church, was That in one City there should be but one Bishop, tho' it was large enough to admit of many Presby ters. In the time of Cornelius, there

were Forty fix Presbyters [r] in the Church of Rome, Seven Deacons, as many Sub-Deacons, and Ninety four of the Inferior Orders of the Clergy And the Body of the People, at a moderate Com putation, are reckon'd by some [s] to be about Fift thousand; by others [t], to be a far greater Num ber; yet there was but one Bishop over all these So that when Novatian got himself Ordained Bisho of Rome, in Opposition to Cornelius; he was gene rally condemned over all the World, as transgressing the Rule of the Catholick Church. Cyprian [u] de livers it as a Maxim upon this Occasion; That then ought to be but one Bishop in a Church at a time

[r] Cornel. Ep. ad Fabium ap. Euseb. Lib. 6. c. 43.

Annal. Baron. an. 44. p. 532.
[4] Cypr. Epist. 55. al. 59. ad Cornel. p. 129. Unus in lo ificia of contrat. clesia ad tempus Sacerdos, & ad tempus Judex Vice Christi.

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[[]t] Balnag. Exert [s] Bishop Burnet, Letter 4. p. 207. ad Annal. Baron. an. 44. p. 532.

and one Judge as the Vicegerent of Christ. Therefore he fays [w] Novation was no Bishop, since here could not be a Second after the First; but he was an [x] Adulterer, and a Foreigner, and ambitious Usurper of another Man's Church, who had been regularly Ordained before him. And fo he was old not only by [y]Cyprian, but a whole African Counat once; who, in return to Novarian's Commuhicatory Letter, which (according to Cuftom) he wrote to them upon his Ordination, fent him this lain and positive Answer: That he was an Alien nd that none of them could communicate with him. the had attempted to erect a Prophane Altar; and et up an Adulterous Chair, and offer Sacrilegious acrifice against Cornelius the true Bishop; who had een Ordained by the Approbation of God, and the uffrage of the Clergy and People. There were, ndeed, some Confessors at Rome, who at first sided wrote a Remonstrang Letter to them, wherein he foberly laid before hem the Sinfulness of their Practice; And his Adonition wrought fo effectually on fome of the hief of them, that not long after they returned to ornelius, and publickly confessed their Fault in these Yords: We acknowledge our Error; We have been

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[[]w] Id. Epift 52. al. 55. ad Antonian. p 104. Cum post prium secundus esse non possit, quisquis post unum, qui solus esse best, factus est, non jam Secundus ille, sed nullus est.

[[]x] Ibid. p. 112. Nisi si Episcopus tibi viderur, qui Episcope Ecclesia à Sedecim Coepiscopis facto, Adulter atque Extrane-Episcopus fieri à desertoribus per ambitum nititur.

[[]y] Cypr. Ep. 67. al. 68. ad Steph. p. 177. Se foris effe coele, nec posse à quoquam nostrum sibi communicari; qui, Ea copo Cornelio in Catholica Ecclesia de Dei judicio, & Cleri Plebis suffragio ordinato, profanum Altare erigere. Adulteram thedram collocare, & Sacrilega contra verum Sacerdotem Sa-ficia offerre tentaverit. [x] Cypr. Ep. (4 al 46 ad [Cypr. Ep. 44 al 46 ad

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imposed upon and deluded by treacherous and decein ful Words: For though we feemed to communicate with a Schismatical and Heretical Man, yet ou Mind was always fincerely in the Church. For w are not ignorant, [a] that as there is but one God one Christ the Lord, and one Holy Spirit; fo the ought to be but one Bishop in a Catholick Church Pimelius [b] and others, who take this for a Confession on of the Bishop of Rome's Supremacy, betray either grof, Ignorance, or great Partiality for a Caule For though this was spoken of a Bishop, of Rome, ye it was not peculiar to him, but the common Cafe Bishops in all Churches. Ignatius and all the Writer after him, who have faid any thing of Bishops, a ways speak of a single Bishop in every Church : And tho' [c] Origin feems to fay otherwise, that then were Two Bishops in every Church; yet as he es plains his own Notion, his Meaning is the same with all the reft: For he fays the one was Visible, the ther Invisible; the one an Angel, the other a Man So that his Testimony (tho', there be something pe cu iar in his Notion) is a farther Confirmation of the Churches Practice.

The Writers of the following Ages do fo frequent ly mention the fame thing, that it would be as ted ous, as it is needless to recite their [d] Testimonie

[4] Cornel. Ep. 46. al. 49. ad Cyprian. Nec enim ignoram mum Deum effe, unum Christum Dominum, quem confessi s mus, unum Spiritum Sanctum, unum Episcopum in Catholic Ecclesia esse debere. [6] Pamel. Not. in Loc.

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Orig Hom. 13. in Luc. Per fingulas Ecclesias bini funt piscopi, alius Visibilis, alius Invisibilis - -- Ego puto invent fimul posse & Angelum & Hominem bonos (leg. Binos) Eccles [d] See Chryfost. Epist. 125, ad Cyriac. Hom, 1. in Philip. Jerom. Epist. 4. ad Rustic. Ep. 85, ad Eva Com. in Tit. 2. Pfeudo-Hieron. Com. in 1. Tim. c. 3. Hill Diac. Com, in Phil. 1, 1, It. in 1 Cor. 12, 28, & in 1 Tim. 3. Pacian. Ep. 3. ad Sempronian. Socrat, Lib. 6: c. 22, Sozom. Li 4. c. 14, & 15. Theod. Lib. 3. c. 4. [i] Th Cated III.

therefore Ishall only add these Two Things: First that the Council of Nice repeats and confirms this ncient Rule. For in the Eighth Canon, which beaks of the Novation Bishops that return to the Capolick Church, it is faid, that any Bishop may adhit them to officiate as Presbyters in the City, or as borepiscopi in the Country, but not as City Bishops, or this Reason, wa wi do The worker No brignomor work, That here may not be Two Bishops in one City. Second-. That in Fact the People were generally possessed ith the Opinion of the Absolute Unlawfulness of aving two Bishops sit together: Insomuch that Theoret tells [b] us, when Constantius proposed to the oman People to have Liberius and Felix fit as Coparters, and govern the Church in common, they unamoully agreed to reject the Motion, crying out ne God, One Christ, One Bishop.

Yet it must be observed, the great End and Design of is Rule was to prevent Schism, d preserve the Peace and Unity the Church: So on the other nd, when it manifestly appear-

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Sect. 2. Tet Two Bishops Sometimes allowed by

Compromise, to end & Dispute, or cure an Inveterate Schism.

, that the allowing of Two Biops in one City, in some certain Circumstances d critical Junctures, was the only way to put an d to some long and inveterate Schism; in that ale there were some Catholick Bishops, who were illing to take a Partner into their Throne, and are the Episcopal Power and Dignity between Thus Meletius Bishop of Antioch made the em. opofal to Paulinus his Antagonist, who though he vriac. s of the same Faith, yet kept up a Church divided Communion from him. I shall relate the Propo-, Hill in the Words [c] of Theodoret. Meletius, says he,

^[1] Theod. Lib. 2. 6. 17. [4] Theod. Lib. 5. c. 3.

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the meekest of Men, thus friendly and mildly ad dressed himself to Paulinus: Forasmuch as the Lor hath committed to me the Care of these Sheep, and thou haft received the Care of others, and all the Sheep agree in one common Faith, let us join on Flocks, my Friend, and difpute no longer about Pri macy and Government: But let us feed the Shee in common, and bestow a common Care upon them [d] And if it be the Throne that creates the Disput I will try to take away this Cause also. We will he the Holy Gospel upon the Seat, and then each of take his Place on either fide of it. And if I die fin you shall take the Government of the Flock alone But if it be your Fate to die before me, then I wi feed them according to my Power. Thus spake it Divine Meletius, fays our Author, Lovingly an Meekly; but Paulinus would not acquiesce, m hearken to him.

We meet with another fuch Proposal made to the Donatist Bishops, by all the Catholick Bishops of frick Assembled together, at the opening of the mous Conference of Carthage. There they offere them freely before the Conference began, they would return to the Unity and Communion the Church, upon due Conviction, they should tain their [e] Episcopal Honour and Dignity fil

[d] Ei j o picos Junos F épir zerra, ezw ni Tautur Kends אווף בתעמו. כו אל דצדש דם לפוסי שפידול פועם בעם אינוסי, בומדו มียา ที่เนลีร พลาที่มีรู สสอรางเล.

[[]e] Collat. Carth. 1. die, c. 16. Sic nobiscum teneant Uni tem, ut non solum viam salutis inveniant, sed nec Honorem piscopatus amittant. Poterit quippe unusquisque nostre Honoris sibi socio copulato, vicissim sedere eminentius, sicut regrino Episcopo juxta considente Collega. Hoc cum alter Basilicis utrisque conceditur, uterg; ab alterutro Honore mu prævenitur: Quia ubi præceptio Charitatis dilataverit Con s fingu possessio Pacis non fit angusta, ut uno corum defuncto, deino

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nd because this could not be done, as the Circumances and Case of the Church then were, without lowing Two Bishops for some time to be in the me City, it was farther proposed, That every Capolick Bishop should take the other to be his Coparter, and share the Honour with him; allowing him fit with him in his own Chair, as was usual for ishops to treat their Fellow Bishops, that were rangers; and also granting him a Church of his wn, where he might be capable of returning him e like Civility: That so they might pay mutual espect and Honour to each other, and take their rns to fit highest in the Church, till such times as ne of them should die; and then the Right of Sucfion should be always in a single Bishop, as it was fore. And this, they fay, was no new thing in Aick: For from the Beginning of the Schism, they at would recant their Error, and condemn their paration, and return to the Unity of the Church. ere by the Charity of Catholicks always treated the same courteous Manner. From hence it is ain, that this had been the Practice of Africk for ove one whole Century; and the present Bishops oposed to follow the Example of their Predecessors. making this Concession to the Donatists, in order close up and heal the Divisions of the Church. they add, That forasmuch as this Method might t be acceptable to all Christian People, who would

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m singulis singuli, pristino more, succedant. Nec novum aquid set: Nam hoc ab ipsius Separationis Exordio, in eis qui mnato nefariæ discessionis errore, unitatis dulcedinem vel sesapuerunt, Catholica Dilectio custodivit. Aut si forte Chrismi Populi singulis delectantur Episcopis, & duorum Consorum, inustata rerum facie, tolerare non possunt: Utrique de dio secedamus; & Ecclesis in singulis, damnata schismatis sia in unitate pacifica constitutis, ab his qui singuli in Eccles singulis invenientur, unitati factæ per longa necessaria singue constituantur Episcopi.

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be much better pleased to see only a single Bishop in every Church, and perhaps would not endure the Partnership of Two, which was an unusual thing They therefore proposed in this Case, that both the Bishops should freely resign, and suffer a single Bi shop to be chosen by such Bishops as were fingly pol feffed of other Churches So that at once they to flify both what was the usual and ordinary Rule of the Church, to have but one Bishop in a City, and also how far they were willing to have receded, in order to establish the Peace and Unity of the Church in that extraordinary Juncture. I have been the mon eafily tempted to recite this Passage at large, not only because it is a full Proof of all that has been all ferted in this Chapter, but because it gives us such an Instance of a Noble, Self-denying Zeal, and Charle ty, as is scarce to be parallel'd in any History; and shews us the Admirable Spirit of those Holy Bi shops, among whom St. Austin was a Leader.

Sea. 3.
The Opinions of
Learned Men concerning Two Bishops in a
Gity in the Apostolick
Age, one of the Jews,
and the other of the
Gentiles.

Some very Learned [a] Persons are farther of Opinion, that this Rule about one Bishop in a City, did not take place in the Apostolical Age: For they think that be fore the persect Incorporation and Coalition of the Jews and Gentile into one Body, there were Two

Bishops in many Cities, one of the Jews, and another of the Gentiles. Thus they think it was at Antioch, where Euclius and Ignatius are said to be Bishop ordained by the Apostles; as also Linus and Clemen at Rome, the one ordained by St. Peter Bishop of the Jews, and the other by St. Paul Bishop of the Gentiles. Epiphanius seems to have been of this Opinion

^[4] Pearson. Vind. Ignat. Par. 2. C. 13. P. 414. Hammond Dissert. 5. adv. Blondel. c. 1.

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for he fays, [b] Peter and Paul were the first Bishops f Rome; and he makes it a question whether they? id not ordain Two other Bishops to Supply their laces in their Absence. In another place for he kes occasion to fay, That Alexandria never had Two ishops, as other Churches had; which Observation. ishop Pearson thinks, ought to be extended to the postolical Ages; as implying, that St. Mark being: ne only Preacher of the Gospel at Alexandria, left ut one Bishop his Successor; but in other Churches metimes Two Apostles gathered Churches, and sch of them left a Bishop in his Place. Yet this pes not fatisfy other Learned [d] Persons, who are a different Judgment, and think that tho' the Aoffles had occasion to Ordain two Bishops in some ities, yet it was not upon the account of different hurches of Fews and Gentiles, but in the ordinary: ay of Succession: As Ignatius was Ordained at Anoch after the Death of Euodius, and Clemens at Rome ter the Death of Linus. I shall not pretend to dermine on which fide the Right lies in so nice a Difite, [e] but leave it to the Judicious Reader, and ly fay, that if the former Opinion prevails, it oves another Exception to the common Rule of wing but one Bishop in a City; or rather shews. hat was the Practice of the Church before the Rule as made. we saw he de cod . su sente

To these we may add a third sception in a Case that is more the Coain, which was that of the Cojutors. These were such Bi-

ops as were ordained to affift some other Bishops in se of Infirmity or Old Age, and were to be Sub.

[[]b] Epiphan, Hær. 27. Carpocrat. n. 6. [c] Idem Hær. Meletian. n. 6. [d] Coteler. Not. in Constitut. Apost. b. 7. c. 46. [d] Bissop Pearson bimself altered his Opinitate his Differt. 2. de Successione Rom. Pontif. c. 3.

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ordinate to them as long as they lived, and fucced them when they died. Thus when Narcissus Biffion of Ferusalem was disabled by reason of his great Age (being a hundred and Twenty years old) Alexander was made his Coadjutor. Eulebins [f] and St. Feron both fay it was done by Revelation; but they de not mean, that Naroissus needed a Revelation to An thorize him to take a Coadjutor, but only to point out to him that particular Man: For Alexander wa a Stranger, and a Bishop already in another Com try, fo that without a Revelation he could not have been judged qualified for this Office; but being one declared to be fo, there was no scruple upon an other Account, but by the unanimous Confent [of all the Bishops in Palestine, he was chosen to take part with Narciffus in the Care and Government the Church. Valefius [b] reckons this the first la stance of any Coadjutor to be met with in ancien History, but there are several Examples in the fol lowing Ages. Theorecaus Bishop of Casarea mad Anatolius his Coadjutor, designing him to be his Su ceffor; fo that for some time they [i] both govern ed the same Church together: Maximus [k] is sai by Sozomen to be Bishop of Ferusalem, together wit Macarius. Orion Bishop of Palabisca, being grow old, ordained Siderius his Coadjutor and Successo as Synefius [1] informs us. So Theodoret [m] takes no tice that John Bishop of Apamea had one Stephen to his Collegue. And St. Ambrose [n] mentions of

[[]f] Euseb. Lib. 6 c. 11. [g] Hieron. de Script. Eccl. Alexandro. Cunctis in Palæstina-Episcopis in unum congregate adnitente quoq; ipso vel maxime Narcisso, Hierosolymitana Belesiæ cum eo gubernaculum suscepti. [b] Vales. Not. Euseb. Lib. 6. c. 11. [i] Euseb. Lib. 7. G. 32. appa fair capes of canadamorae. [k] Sozom. Lib. 2. C. 20. [l] Syn Ep. 67. [m] Theod. Lib. 5. c. 4. [n] Ambr. 79. Theophil. Fratri nostro. & Coepiscopo Basso in Consortium gendæ Ecclesiæ datus est Senecio.

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Senecio, who was Coadjutor to Baffus. In the fame manner Gregory Nazionzen was Bishop of Nazionzum together with his aged Father. Baronius indeed fo? denies that ever he was Bishop of Nazianzum, but St. Ferom [p] and all the ancient Historians, Socrates [a]. Sozomen [r], Ruffin [s], and Theodoret [s] expresty affert it; though some of them mistake in calling him his Father's Successor: For he was no otherwise Bishop of Nazianzum, but only as his Father's Coadjutor. He entred upon the Office with this Protestation. That he would not be obliged to continue Bishop there any longer than his Father lived, as he himself acquaints [u] us in his own Life, and other Places: so that after his Father's Death he actually Refigned, and getting Eulalius to be ordained in his room, he betook himself [w] to a private Life. All which evidently proves that he was not his Father's Successor, but only his Coadjutor. I will but add one Instance more of this Nature, which is the known Case of St. Austin, who was ordained Bishop of Hippo whilft Valerius was living, and fat with him [x] for some time as his Coadjutor; which he did by the consent of the Primate of Carthage, and the Primate of Numidia, who ordained him. Possidius favs. he had some scruple upon him at first, because he looked upon it as contrary to the Custom of the Church: But being told, that it was a thing commonly practifed both in the African and Transmarine Churches, he yielded with some Reluctancy to be ordained. These Instances are evident Proof, that

^[0] Baron. an. 371. n ros. [p] Hieron. de Script. Eccl. Gregorius primum Sammorum, deinde Nazianzenus Episcopus, &c. [q] Socrat. Lib. 4. c. 26. [r] Sozom. Lib. 6. c. 17. [s] Ruffin. Lib. 2. c 9. [s] Theodor. Lib. 5. c. 8. [u] Naz. Carm. de Vita sua. It. Orat. 8. ad Patr. [w] Naz. Ep. 42. ad Greg. Nyss. [x] Possid. Vit. Aug. c. 8. Paulin. Ep. 46. ad Roman, Aug. Ep. 34. & 110.

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it was not thought contrary to the true fenfe of the Canon, in case of Infirmity or old Age, to have Coadjutors in the Church: Though, 'tis true, St. Au fin was of Opinion that his own Ordination was not Regular, when afterward he came to know the Nicene Canon, which he did not know before : and for this Reason he would not ordain [y] Eradius Bithop whilft he himself lived, though he had nominated him with the confent of the Church to be his Succeffor. But all Men did not understand the Canon in this ffrict and rigorous Sense that St. Austin did, as absolutely forbidding two Bishops to be in a Church at the same time in all Cases whatsoever, but only when there was no just Reason, and the Neceffities of the Church did not require it : But if there was a reasonable Cause to have more Bishops than one, as when a Bishop was unable to execute his Office, or in any the like Case, the Canon did not oblige, as appears from the Inftances that have been mentioned, and feveral others that might be added to them.

CHAP. XIV.

Of the Chorepiscopi, The 2008 Drawi, and Suffragan Bishops: And how these differed from one another.

Sect. 1. A S the Bishops, when they of the reason of the A were disabled by old Age or Name Chorepiscopi, Infirmity, ordained themselves Co-

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Notif.

^[7] Aug. Ep. 110. Quod reprehensum est in me, nolo reprehendi in Filio meo. Erit Presbyter ut est, quando Deus voluerit suturus Episcopus.

Chap. XIV. CHRISTIAN CHURCH 171

adjutors in the City: So when and the Miffelte of their Dioceses were enlarged by some about it. the Conversion of Pagans in the Country and Villages at a great distance from the City-Church, they created themselves another sort of Assistants in the Country, whom they called Chorepiscopi; who were so named, not because they were ex Choro Sacerdotum, as a Latin Writer [2] by mistake derives the Word, but because they were it where the Word, as the Word properly signifies, and not Presbyters of the City Regions, as Salmasius understands it.

Now though the Name does in fome measure determine their Quality, yet great Dispute has been among Learned Men concerning the Nature of this Order. Among the Schoolmen and Canonists 'tis a received Opinion, that they were only Presbyters; as may be seen

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Sect. 2.

Three different Opinions about the Nature of this Order;

1st. That they were mere Presbyters.

only Presbyters; as may be feen in Turrian [a], Estius [b], Antonius Augustinus [c] and Gratian [d], who are followed not only by Salmasius [e], but by [f] Spalatensis, [g] Dr. Field, and Dr. Forbes [b], the last of which brings several Arguments to prove that they were mere Presbyters, and never had any Episcopal Ordination.

Others think there were two forts of Chorepifcopi, some that had Episcopal Ordination, and others that were simple Presbyters: Which is the Opinion of Cabassutius i,

Sect. 3.

A 2d Opinion, that

Some of them were

Presbyters, and some
of them Bishops.

[2] Raban. Maur. de Instit Sacerd. Lib. 1. c. 5. Salmas. de Primat. c. 1. [a] Turrian. Not. in Can. 54. Con. Nic. Atabic. [b] Est. in 4. Sent. Dist. 24. S. 30. [c] Ant. August Epit. Jur. Can. Lib. 6. Tit. 1. c. 8, 11, 13, [d] Grat. Dist. 6. c. 4, 5, [e] Walo Messalin. c. 5. p. 315. [f] Spalat. de Repub. Par. 1. Lib. 2. c. 9. n. 17, 18, 19. [g] Field of the Church, Lib. 5. c. 29. [h] Forb. Iren. Lib. 2. c. 11. Prop. 14. p. 249. [i] Cabassut. Notit. Concil. c. 8. p. 45,

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Peter de Marca [k] and Bellarmin [l]. They all allow that in some Cases it happened that the Chorepiscopi were Bishops, because they were ordained Bishops before they were made Chorepiscopi. And thus much is certainly true: For in the Primitive Church, some times Bishops were ordained to a Place, but not received, either through the perverseness of the People, or by reason of Persecution, or the like Cause: And fuch Bishops (whom the ancient Writers [m] and Canons term genation and gona Course onionomos, vacant Bi. fhops) not being permitted to Officiate in their own Church, were admitted to act as Chorepiscopi under any other Bishop that would entertain them. Council of Nice [n] made the like Provision for such of the Novatian Bishops as would return to the Catholick Church; that the Bishop of the Place should admit them either to the Office of a City-Presbyter, or a Chorepiscopus; that there might not be two Bishops in one City. And so it was determined likewife by the same Council [o] in the Case of the Meletian Bishops, that upon their return to the Unity of the Church, they should be allowed to officiate in Subordination to the Bishops of the Catholick Church. Now 'tis plain that all fuch Chorepiscopi as these were properly Bishops, because they were originally ordained Bishops before they came to act in the Quality of Country-Bishops under others. But for all the rest, de Marca thinks they were only Presbyters.

Sect. 4.

The 3d. Opinion, fer little from one another) are rejected by Bishop Barlow [p], Dr.

[Barlow's Letter to Bishop Usher in Ush. Let. 222. p. 520.

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^[2] Pet. de Marca de Concord. Lib. 2. c. 13. [1] Bel. Iarm. de Cleric. Lib. 1. c. 17. [22] Socrat. H. E. Lib. 4. c. 7. Conc. Antioch. Can. 16. [23] Gonc. Nic. Can. 8. [24] Conc. Nic. Ep. Synod. ap. Socrat. H. E. Lib. 1. c. 9.

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Hammond [9], Dr. Beverege [r], Dr. Bishops, the most pro-Cave [s], and even by Mr. Blondel

[t] himself, who though by some reckoned among those of the contrary Opinion, has a long Disserta-tion against de Marca, to prove that all the Chorepiscopi mentioned in the ancient Councils were properly Bishops. And there needs no fuller Proof of this than what Athanasius says in his 2d. Apology, where he puts a manifest Distinction betwixt Presbyters and the Chorepiscopi. For speaking of the irregular Promotion of Ischyras, who was made Bishop of the Region of Mareotis by the Eusebian Faction, he fays, Mareotis was only a Region of Alexandria, and that all the Churches of that Precinct were immediately subject to the Bishop of Alexandria, and never had either Bishop or Chorepiscopus [u] among them, but only Presbyters fixt each in their respective Villages or Churches. This, as Blondel [w] well observes. flews evidently that the Chorepiscopi were not the fame with Presbyters, however the Forger of the Decretal Epistles under the Name of Pope Leo and Damajus. would have perfuaded the World to believe fo.

But why then does the Council of Neocæsarea [x] fay that the Cho-Sect. 5 repiscopi were only in imitation of Some Objections gainst this answered. the Seventy? I answer, because they were fubject to the City-Bi-

shops, as the 70 Elders were subject to Moses, or the 70 Disciples to the Apostles. For whatever the

^[9] Ham, Differt. 3. cont. Blondel. c 8. r Bevereg. Pandect. T. 2. Not. in Conc. Ancyr. can. 13. Cave Prim. Christ. Par. 1. c. 8. p. 224. [7] Blondel. Apol. p. 95, [u] Athan. Apol. 2. T. 1. p 802. Oc.

Blondel. Apol. p. 127. Non unum cum Presbyteris Cho. repiscopos fuisse, aut eandem formam gestasse, prout Decretalia um suppositori somniare visum est.

[[]x] Conc. Neocular. can. 14 perferioxonoi ein all eis niner A icoquinorra.

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Council means by the Seventy, it cannot be proved thence that the Chorepiscopi were mere Presbyters.

But it is said, that they could not be Bishops, because the Ordination of Bishops was to be performed by three Bishops, with the consent of the Metropolitan and the Provincial Bishops; whereas the Council of Antioch [7] fays, That a Chorepiscopus was ordained by one Bishop only, the Bishop of the City to whose Jurisdiction he belonged. To this the Reply is easy, that this was one principal difference between the City-Bishops and Country-Bishops, who differed both in the manner of their Ordination and in their Power: For the one was subordinate to the other: Therefore those Canons which require 3 Bishops to impose Hands in the Ordination of a Bishop, speak only of such Bishops as were to be Absolute and Supreme Governors of their own Diocese, and not of such who were Subordinate to them, whom the City-Bishops might ordain at their own Discretion, yet so as to stand accountable to a Provincial Synod.

Sect. 6.
The Chorepicopi
allowed to ordain the
Inferior Clergy, but
not Presbyters or Deacons, without special
Licence from the City
Bishop.

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The Office of these Chorepiscopi was to preside over the Country Clergy, and enquire into their Behaviour, and make report thereof to the City-Bishop; as also to provide sit Persons for the Inserior Service and Ministry of the

Church. And to give them some Authority, they had certain Privileges conferred on them. As 1st, they might ordain Readers, Sub-Deacons, and Exorcists for the use of the Country-Churches. St. Basil [2] requires of his Choreps scopi that they should first acquaint him with the Qualification of such Persons, and take his Licence to ordain them: But

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^[7] Concil. Antioch. can. 10. [2] Bafil. Epift. 181.

the Council of Antioch [a] gives them a General Commission to ordain all under Presbyters and Deacons, without consulting the City-Bishop upon every such Promotion: And for Presbyters and Deacons, they might ordain them too, but not Antioch is the City-Bishop, under whose Jurisdiction both they and the Country were. And this is the meaning of the Council of Ancyra, [b] which says the Chorepiscopismall not have Power to ordain Presbyters or Deacons: Which we must interpret by the Explication given in the Council of Antioch, that they should not be Authorized to do it without the particular Direction of the City-Bishop, but by his Leave they might.

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2. They had Power to Minister
Confirmation to such as were newly Baptized in Country-Churches.

Sect. 7.

They had Power to
Confirm.

This is expressly provided by the Council of Riez [c] in the Case of Armentarius, whom they reduced to the Quality of a Chorepiscopus, but still allowed him the Privilege of Consirming Neophytes; which argues that Consirmation might then be administred by the Hands of the Chorepiscopi in Country-Churches.

2. They had Power to grant
Letters Dimissory, or as they were
therwise called, Canonical and
lenical Letters, to the CountryLetters Dimissory to
the Clergy, who desired to remove

rom one Diocese to another. Thus I understand hat Canon of the Council of Antioch [d] which ays, Country-Presbyters shall not grant Canonical Letters, ravovinàs Emisodàs, or send Letters to any leighbouring Bishop; but the Chorepiscopi may grant pour letters Dimissory, or Letters of Peace.

[[]a] Conc. Antioch. can. 10.

^[6] Con. Ancyr. can. 14. [6] Conc. Reienf. c. 3.

[[]d] Con. Antioch. can. 8;

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Sett. 9. They had Power to officiate in the Pre-Sence of the City-Bi-Shop.

4. They had liberty to Offician in the City-Church, in the Presence of the Bishop and Presbyten of the City, which Country-Pres. byters had not. For fo the Coun. cil of Neocasarea determined in

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Two Canons to this Purpose [e]: "The Country. er Presbyters shall not offer the Oblation, nor distribute the Bread and Wine in time of Prayer in the "City-Church, when the Bishop and Presbyters are or present: But the Country-Bishops, being in Imi-" tation of the Seventy, as Fellow-Labourers, for "their Care of the Poor, are admitted to offer.

And to Sit and Vote in Councils.

s. They had the Privilege of Sitting and Voting in Synods and Councils: Of which there are feveral Instances still remaining in

the Acts of the ancient Councils. In the first No. cene Council [f] Palladius and Selucius subscribe themselves Chorepiscopi of the Province of Calos ria: Eudamon Chorepiscopus of the Province of Chanon licia: Gorgonius, Stephanus, Euphronius, Rhodon, Theorears, phanes Chorepiscopi of the Province of Cappadocia: ing the Hespolius, Theodore, Anatolius, Quintus, Aquilu, Chore om the piscopi of the Province of Isauria: Theustinus and utho Eulalius of the Province of Bithynia: So again in the Council of Neocæsarea [g] Stephanus and Rudus of the Rhodon, two of the same that were in the Council of the first Nice, subscribed themselves Chorepiscopi of the full Province of Cappadocia. And in the Council of Eaced phesus [b], Casarius Chorepiscopus of Alce. ly IIe

But here I must observe, the g Presthe Power and Privileges of the Con-Chorepiscopi varied much, according The Power of the Chorepiscopi not the

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[[]e] Con. Neocæs. Can. 13, & 14. [f] Con. Nic. 1. in Subscription. [g] Con. Neocæs. in Subscription. [b] Con. Ephe A&. 1. din

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ding to the Difference of Times Same in all Times and and Places. For when the Synod of Riez in France, Ann. 439, had deposed Armentarius from his Bishoprick, because he was Uncanonically ordained, they allowed him the Privilege of being a Chorepiscopus, after the Example of the Nicene Fathers, but limited him as to the Exercise of his Power. For though they gave him Authority to Confirm Neophytes, and Confecrate Virgins, and Ceebrate the Eucharist in any Country-Church with Preference to any Presbyter of the Region : Yet, 18 hey denied him [i] the Privilege of Consecrating he Eucharist in the City-Church, which by the 12th Canon of the Council of Neocasarea, was allowed o other Chorepiscopi. 2dly, They confined him to a ingle Church in the Exercise of his Chorepiscopal ower; whereas others had Power over a whole in Nilegion. 3dly, They forbad him to ordain any of he Inferior Clergy even in his own Church, which ther Chorepiscopi were allowed to do by the 13th file anon of the Council of Ancyra. And hence it appears, that as their Power was precarious and dependent

note ing upon the Will of Councils and City-Bishops, note on whom they received it; so by this time their and uthority began to sink apace in the Church.

The Council of Laodicea gave cild ere it was decreed [k] that for the e future no Bishops should be of Baced in Country Villages, but fet up Deproduction ly Tegros draf, Itinerant or Visit-

Sect. 12; Their Power first Struck at by the Councilof Landicea, which in their room.

that g Presbyters; and for such Bishops as were alrea-of the Constituted, they should do nothing without the ccor onsent and Direction of the City-Bishop. In the ouncil of Chalcedon we meet with some such Presn Sub

byters

N [k] Con. Laod. Can. 57. Conc, Reienf, Can. 3.

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byters expresly filed Hegiof drai, as Alexander [1] and Valentinus [m], each of which has the Title of Pres byter and Teprodding. And fo in the 5th General Council at Constantinople [n] one Sergius a Presbytt has the same Title of Thegood dinis, Curator or Visite of the Syrian Churches: Yet still the Order of the Charepiscopi was preserved in many Places. For m only mention is made of them by Gregory Nazianza [0] and St. Basil in the 4th Century, but also by The doret [p] who speaks of Hypatius and Abramius, hi own Chorepiscopi; and in the Council of Chalced in the 5th Century, we find the Chorepiscopi sitting and subscribing in the Name of the Bishops that fer them. But this was some Diminution of their Pow er: For in former Councils they subscribed in the own Names, as Learned Men [q] agree: But not their Power was finking, and it went on to deca and dwindle by degrees, till at last in the 9th Cen tury, when the forged Decretals were fet on foot, was pretended that they were not true Bishops, and so the Order by the Pope's Tyranny came to be laid aside in the Western Church.

Sect. 13. Of the Attempt to restore the Chorepiscopi in England, under the Name of Suffragan Bishops.

Some Attempt was made in Eng land, at the beginning of the Re formation, to restore these unde the Name of Suffragan Bishop For as our Histories inform us, I by an Act of the 26th of Henry th VIIIth. An. 1524. several Towns were appointed for Suffragan Sees, viz. Thetford, Ipfwich, Cholchefter, Dova Guilford, Southampton, Taunton, Shaftsbury, Molton, Man

borough, Bedford, Leicester, Gloucester, Shrewsbury, Bristo

[r] Burnet Hift. of Refor. Vol. 1. p. 157.

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[[]x] Co [1] Con. Chalced. Act. 4. [m] Ibid. Act. 10. [0] Nazian. Ep. 88. Theodor CP. sub. Menna Act. 1. p. 563. [0] Nazian. Ep. Basil. Ep. 181. [p] Theod. Ep. 113. ad Leon. [9] Blo Basil. Ep. 181. del. Apol. p. 131. Bevereg. Not. in Con. Ancyr. c. 13.

Chap. XIV. CHRISTIAN CHURCH! 179

Penreth, Bridgewater, Nottingbam, Grantham, Hull, Hunington, Cambridge, Pereth, Barwick, St. Germans in comwall, and the Isle of Wight. These Suffragans vere to be confectated by the Archbishop, and two ther Bishops, and by the Act to have the same Eiscopal Power, as Suffragans formerly had within his Realm ! But none of them either to have or act ny thing properly Episcopal, without the Consent nd Permission of the Bishop of the City, in whose piocese he was placed and constituted. Now any ne that compares this with the Account that I have iven of the ancient Chorepiscopi, will easily perceive hat these Suffragans were much of the same Naare with them. But then I must observe that this as a new Name for them: For anciently Suffragan ishops were all the City-Bishops

fany Province under a Metropoan, who were called his Suffraans, because they met at his Comand to give their Suffrage, Coun- Primitive Church. or Advice in a Provincial Sy-

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Sect. 14. Suffragan Bishops different from the Chorepiscopi in the

d. And in this Sense the Word was used in Engnd, at the time when Linwood wrote his Provinciale, hich was not above an hundred Years before the eformation, An. 1420. in his Comment upon one the Constitutions of John Peckham, Archbishop Canterbury, which begins with these Words, Ombus & Singulis Coepiscopis Suffraganeis Nostris: To all d fingular our Fellow-Bishops and Suffragans : pon the Word Suffragans he has this Note: [s] They were called Suffragans, because they were bound to give their Suffrage and Affistance to the Archbishop, being summoned to take part in his Care, though not in the Plenitude of his Power".

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^[1] Linwood Provinc. Lib. t. Tit. 2. c. 1. Suffraganeis. Sic tis, quia Archiepiscopo suffragari & assistere tenentur, &c.

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Whence it is plain that in his time, Suffragan Bi fhops did not fignifie Chorepiscopi, or Rural Bishon but all the Bishops of England under their Archi shops or Metropolitans. Thus it was also in other Churches: The Seventy Bishops who were immediate ately subject to the Bishop of Rome, as their Primate or Metropolitan, were called his Suffragans, because they were frequently called to his Synods; as the reason of the Name is given in an ancient Vatical MS. cited by [t] Baronius.

Sect. 15. The Suffragan Bishops of the Roman Province called by a Technical Name, Li-

And here it will not be amis to observe, whilst we are speaking of Suffragan Bishops, that these 70 Bishops, who were Suffragans the Bishop of Rome, were by a pe culiar Technical Name called L bra; which Name was given then

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for no other Reason, but because of their Numbe Seventy. For the Roman Libra, as Antiquaries for Note, confifted of 70 Solidi, or so many Paris and therefore the Number 70 in any other Things Persons, thence took the Name of Libra: As the 70 Witnesses which are introduced deposing again Marcellinus, in the Council of Sinuesia, that they fa him Sacrifice, are by the Author of those Ads [1 termed Libra Occidua, for no other Reason, as Bar nius |x] conceives, but because they were 70 in Nun And Grotius [7] gives the same Reason for a fixing this Title on the 70 Bishops, who were Asse

^[+] Baron. an. 1057. n. 23. Præter septem Collaterales En copos erant alii Episcopi, qui dicuntur Suffraganei Romani lo tificis, nulli alii Primati vel Archiepiscopo subjecti, qui s guenter ad Synodos vocarentur. [u] Brerewood de Pond & Pret. c. 15. [w] Concil. Sinuess. ap. Crab. T. 1. p. 19 Hi omnes electi funt Viri, Libra Occidua, qui Testimonii perhibent, videntes Marcellinum thurificasse. [x] Baron. [] Grot. in Luc. ro. 1 . Romanis Episco jam olim 70 Episcopi Adsessores Libra dicti, quòd Libra Romas Ov na tot folidos contineret.

fors or Suffragans to the Bishop of Rome; they were. as one might fay, his Libra, or ordinary Provincial Council.

CHAP.

of the Intercessores and Interventores in the African Churches.

THere is one Appellation more given to some Bishops in the African Councils, which must here e taken notice of, whilst we are

Sect. I. Wby Some Bishops called Intercessors in the African Churches.

peaking of Bishops; which is the Name Intercessor ndInterventor; a Title given to some Bishops upon he account of a Pro-tempore Office which was metimes committed to them. In the African Church-Paris s, and perhaps in others and, the Primate to ap-ngs of a Bishoprick, it was usual for the Primate to ap-As the point one of the Provincial Bishops to be a fort of rocurator of the Diocese, partly to take care of by fathe vacant See, and partly to promote and procure as [1] he speedy Election of a new Bishop. And from this Bar e had the Name of Intercessor and Interventor.

Num The Design of this Office was for a manifestly to promote the good of The Design of this Office was e Church, but it was liable to be bused two ways. For the Inter-

The Office of an Interceffor not to laft above a Year.

es Ep essor by this means had a fair

ani Po

pportunity given to ingratiate himself with the

qui fi

eople, and promote his own Interest among them,

p. 19

istead of that of the Church; either by keeping

monit le See void longer than was necessary; or if it

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as a Wealthier, or more Honourable Place than

spissor. a Rom s own, by getting himself chosen into it. To N 3

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obviate any such Designs, the African Fathers in the Fifth Council of Carthage made a Decree, That me Intercessor should continue in his Office for above Year; but if he did not procure a new Bishop to be chosen within that time, another Intercessor should be sent in his Room: And the more effectually no cut off all Abuses, and prevent Corruption, they

Sect. 3.

No Interceffor to be made Bishop of the Place where he was constituted Intercessor.

enacted it also into a Law [z] that no Intercessor should be capable of succeeding himself in the vacant See, whatever Motions or Sollicitations were made by the People in his behalf. So extreamly cauti

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ous were these Holy African Fathers to prevent A-buses in matters of this Nature.

CHAP. XVI.

Of Primates or Metropolitans.

Sect. 1.
Some derive the Original of Metropolitons from Apostolical
Constitution.

THE same Reasons which fire brought in Chorepiscopi and Coadjutors, as subordinate to Bisshops in every City-Church, made the Bisshops of every Province thin

all the rest, and invest him with certain Powers and Privileges for the good of the Whole: Whom the therefore named their Primate or Metropolitan, the is, the Principal Bishop of the Province. Bisho Usher [a] derives the Origin of this Settlement from

^[2] Con. Carth. 5. Can. 8. Placuit, ut nulli Intercessori lictum sit, Cathedram cui Intercessor datus est, quibuslibet Pop Iorum studiis, vel Seditionibus retinere: Sed dare operam, intra annum eisdem Episcopum provideat. Quod si neglexen anno expleto, Interventor alius tribuatur.

[a] Usser.

Orig. Episc. & Metrop.

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postolical Constitution. So also Bishop Beverege b]. r. Hammond [c], Peter de Marca and some others. nd there are feveral Passages in Eusebius and Chryfrom which seem to favour this. For Eusebius [d] ys, Titus had the Superintendency of all the Churches Crete: And Chrysoftom in like manner [e], That e Apostle committed to him the whole Island, and ave him Power to censure all the Bishops therein. le says the same of Timothy [f], that he was entrustwith the Government of the Church in the whole egion or Province of Asia. And it is certain the prian Bishops in the Council of Ephesus [g], pleaed the Privileges of their Metropolitan to be as ant A. ent as the Apostles.

But it may be doubted, whether e Apostles made any such Genel Settlement of Metropolitans in very Province: And the Records the Original of most Churches

Sect. 2 Others from the Age next after the Apostles.

ting loft, it cannot be certainly proved they did. Marca [b] thinks that though the Apostles gave Model or Specimen in Timothy and Titus, yet they It it to following Ages to finish and compleat it. r. Cave fays [i], it commenced not long after the postolick Age; when Sects and Schisms began to eak in apace, and Controversies multiplying beveen particular Bishops, it was found necessary to tch upon one in every Province, to whom the mpirage of Cases might be referred, and by whom Common and Publick Affairs might be directed:

N 4

Perhaps

[[]b] Bevereg. Cod. Can. Vind. Lib. 2. c. 5. n. 12. [c] Ham. ef. to Titus. It. Differt 4. cont. Blondel. c. 5. d Euseb. E. Lib. 3. c. 4. Two on Kenths chuanora's omonomis elangeral. [e] Chryf. Hom. I. in Tit. หลังอง อังอังผลเองง---หลัง ของ ชางาง อาการ [f] Id. Hom. 15. in 1 Tim. W xpioin emergeden. g Con. Ephel, Ad. 7. [b] Marca de Concord: Lib. 6. [i] Cave Anc. Ch. Goy. p. 92.

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Perhaps it took its Rise from that common Respect and Deserence, which was usually paid by the rest of the Bishops, to the Bishop of the Civil Metropolis in every Province; which advancing into a Custom, was afterward made into a Canon by the Council of Nice.

Sect. 3.
Confessed by all to have been long before the Council of Nice.

This is certain, that the Nicon Council speaks of Metropolitans as settled by ancient Custom long before, when it ushers in the Cal

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non about them with, बेहुद्वीय दें अन क्ष्यमंग्र, Let and ent Customs [k] be continued; and then goes on w speak of the Custom in Egypt, which was for the Bishop of Alexandria to have Power over all the Churches of Egypt, Libya and Pentapolis: Which wa Metropolitical, if not Patriarchal, Power. Epipha nius [1] mentions the same, speaking of Alexander and Peter, Bishops of Alexandria before the Council of Nice, he says, They had cundnor sund Solumon, the Administration of Ecclesiastical Affairs throughout all Egypt, Thebais, Mareotes, Libya, Ammoniaca, Ma reotis and Pentapolis. And Athanasius [m] speaking Dionysius, who was Bishop of Alexandria above 6 Years before this Council, fays, he also enjoyed the Power, having the Care of the Churches of Penta polis and Libya, when Sabellius broached his Herele and that he wrote Letters of Admonition to fever Bishops of those Parts, who began to be infede with his Heresie. These are undeniable Evidence that the Bishops of Alexandria were not first investe with Metropolitical Power by the Council of Nia but only confirmed in those Rights which by and ent Custom and Prescription they had long enjoye And this was also the Case of other Churches.

^[1] Con. Nicen. can. 6. [1] Epiphan. Hær. 68. n. 1. & H. 69. n. 3. [m] Athan. de Sentent. Dionyf. T. 1. p. 552.

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The Council of Eliberis in Spain [n], speaks of a Prima Cathedra Episcopus, a Primate or Bishop of the first See: And those called the Apostles Canons. (which were the Canons of the Greek Church in the 2d Century) mention a mparos, or chief Bishop in every Province, whom the rest were to look upon as their Head [9], and do nothing without him. And it appears from several of Cyprian's Epistles [p]. that the Bishop of Cartbage had a Presidency over all the other African Bishops, and Power to send his Mandates among them. And St. Auftin Speaks of the Primate of Numidia, as well as the Primate of Carthage, before the Schism of the Donatifts; and fays, They gave that for one Reason of their Schism [9], that the Primate of Numidia, was not called to elect and confecrate the Primate of Carthage. And therefore, as both the same St. Auftin [r] and Opeatus [s] take notice, the Donatists pretending that the Ordination of Cacilian Bishop of Carthage was not valid, because not performed by a Primate, sent for Secundus Tigifitanus, who was then Primate of Numidia, to ordain Majorinus in his room. Now as all this was transacted several Years before the Council of Nice, fo it proves that Primates were in Africk antecedent to the Establishment of that Council.

If we afcend higher yet, and look into the 2d Century, there are some Foot-steps of the same politans in the ad Power, though not so evident as the former. Lyons in France was a

Seat. 4 Proofs of Metro-

[x] Con. Eliber. an. 305. can. 58. [o] Can. Apost. c. 35. [p] Cypr. Ep. 42. ad Cornel Per Provinciam nostram hæc eadem Collegis fingulis in notitiam perferentes, ab his quoq; Fratres nostros cum Literis dirigendos esse mandavimus. See also Ep. 40. ad Pleb. Carthag. Ep. 45. ad Cornel.

Brevic. Collat. Tert. die, c. 16. [r] Au [r] Aug cont. Parmen. Lib. 1. c. 3. Venientes cum Primate suo tunc Secundo Tigisitano, Oc. [1] Optat. Lib. 1. p. 41.

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Metropolis in the Civil Account, and Irenaus who was Bishop of it, is said to have the Superintendency of the Gallican Paracia, or Dioceses, as Eusebius [1] words it. Philip Bishop of Gortyna in Crete, is stiled by Dionysius [u] of Corinth, Bishop of all the Cretian Churches. Polycrates Bishop of Ephesus presided [w] in Council over all the Bishops of Asia; Palmas Bishop of Amastris over the Bishops of Pontus, and Theophilus [x] of Casarea with Narcissus of Jerusalem, or

ver the rest of the Bishops of Palastine.

These are the common Proofs, which are ordinarily alledged in this Cafe. Yet I shall freely own, that the three last of them do not cogently prove the thing in Dispute. For presiding in Council does not necessarily infer Metropolitical Power; because they might prefide as Senior Bishops, as Eusebius says expresly one of them did, viz. Palmas Bishop of Amastris, es appaioraros mosteranto, He presided as the most ancient Bishop among them. Which seems to be noted by Eusebius not without good Reason; for Heraclea, and not Amastris, was the Civil Metropolis of Pontus. Blondel from this Passage concludes, That at this time the Senior Bishops in all Places were the Metropolitans. But this does not sufficiently appear to have been the Custom any where else but in the African Churches, of which I shall presently give an Account: For the other Instances that have been given, feem rather to make it evident, that the Bishops of the Civil Metropoles were generally the Primates or Metropolitans in the Church also.

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[[]s] Euseb. H. E. Lib. 5. c. 23. Two x2 lantiae magoinion, & Eiphvales chronomes. [u] Dionys. Ep. ap. Euseb. Lib. 4. c. 23. [w] Euseb. Lib. 5. c. 24. [x] Euseb. Lib. 5. c. 23.

Chap. KVI. CHRISTIAN CHURCH. 187

'Tis true indeed, none of these

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Sea. 5. are expresly called Metropolitans: By what Names For that Name scarcely occurs in Metropolitans were any ancient Record before the anciently called. Council of Nice: But they were at first termed me roi, and repeater, chief Bishops, and Heads of the Province, as the Apostolical Canon [7] stiles them. After-Ages gave them other Names, as that of Archbishops, at Alexandria [z] and other Places, till that Name became appropriate to the Patriarchs. The Council of Sardica [a] stiles them Εξαρχοι δ επαρχίας, Exarchs of the Province. St. Aufin sometimes calls them Principes [b], Princes: And Pope Hilary [c] Monarchs. But these being Titles of Secular Grandeur, and favouring too much of absolute Sovereignty and Dominion, were expressy prohibited by the 3d Council of Carthage, which ordered, that no Superior Bishop should be called [4] High Prieft, or Prince of the Priefts, but only Primæ sedis Episcopus, Primate, or Senior Bishop. Hence it was that those Bishops, who in other parts of the World were called Metropolitans, in Africk had commonly the Name of Primates; though we fometimes meet with the Name Metropolitan [e] in the African Councils also.

SWY IA SES

^[2] Canon. Apost. c. 35.

[2] Epiphan, Hær. 68, & 69.

[3] Con. Sard. can. 6.

[4] Aug. Brevic. Collat. tert. die, c, 16. Non exspectavit Cæcilianus, ut Princeps à Principe ordinaretur.

[5] Hilar. Ep. ad Leont. Arelatens, ap. Baron. an. 462. In Provincia quæ ad Monarchiam tuam spectat, & c. [d] Con. Carth. 3. can. 26. Ut primæ sedis Episcopus non appelletur Princeps Sacerdotum, aut summus Sacerdos, aut aliquid hujusmodi, sed tantum primæ sedis Episcopus.

[6] Con. Car. 3. can. 39. Carth. 4. can. 1.

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Sect. 6.
Primates in Africk called Senes, because the oldest Bishop was always Metropolitan.

But these Primates in Africk are frequently called Patres and Sens. As in the African Code Xantippus Primate of Numidia, is once and again [f] stiled Senen Xantippus, And St. Austin writing to him, in-

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Scribes his Epistle [g] Patri & Consacerdoti Seni Xan. tippo. And thus in many other Epistles [b] writing to the Primates, or speaking of them, he gives them the Name of Senes. And there was a pecuilar Reafon for giving them this Name in Africk. For here the Primacy was not fixed, as in other Places, to the Civil Metropolis, but always went along with the oldest Bishop of the Province, who succeeded to this Dignity by vertue of his Seniority, whatever Place he lived in. In other Parts of the World the Bishop of the Civil Metropolis was commonly Metropolitan in the Church also: And so it was ordered to be by feveral Canons both of the Eastern and We-Stern Churches. The Council of Antioch [i] bids all Bishops observe, that the Bishop of the Metropolis has the Care of the whole Province, because all Men that have Business or Controversies to be decided, resort from all Parts to the Metropolis. And the Council of Turin [k] upon this foot determined a Dispute about Primacy betwixt the Two Bishops of Arles and Vienna; Decreeing that he that could prove his City to be the Metropolis, should be the Primate of the whole Province. The Council of Chalcedon has Two Canons [1], appointing those Cities to be Metropoles in the Church, which were fo in the Ci-

[[]f] Cod. can. Eccl. Afr. c. 91, & 101. [g] Aug. Ep. 236.
]b] Aug. Ep. 149, 152, 235, 261, &c. [i] Con. Antioch.
can. 9. [b] Con. Taurin. can. 2. Qui ex iis comprobaverit fuam Civitatem esse Metropolim, is totius Provinciæ honorem Primatus obtineat. [l] Con. Chalced. can. 12, & 16.

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Trullo [m] has one to the fame purpose.

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But in the African Churches it was otherwise: For they were governed by Rules and Canons of their own; and their Rule was, to let the Primacy remove from City to City, and still go along with the Senior Bishop, without any regard to the Civil Metropolis, except only at Carthage, where the Bishop was a fixt and standing Metropolitan for the Province of Africa properly so called. But in Numidia and Mauritania this Honour was moveable; as may appear from this one Instance. Constantina was the Civil Metropolis of Numidia, as we learn both from the ancient Notitia of the Empire, and one of the Canons [n] of the African Code, which exprefly stiles it so: Yet the Primacy was so far from being fettled here, that we never fo much as find that the Bishop of Constantina was at any time the Primate; but in Constantine's time Secundus Tigisitanus [0] was Primate of Numidia; in St. Austins time Megalius Bishop of Calama was Primate, who by vertue of his Office [p], ordained St. Austin Bishop; afterwards Xantippus of Tagasta [9] succeeded by verme of his Seniority, whence he is always stiled in St. Austin [r], and the African Councils [s], Senex Xan-This is sufficient to shew that the Primacy tippus. in Africk was not confined to the Civil Metropolis. but was always conferred upon the Senior Bishop, whose Seniority was reckoned from the time of his Confecration. Some there are who pretend to fay,

[0] Aug. cont. Parmen. lib. 1. c. 3. Ep. 68. ad Januar.

[r] Aug.Ep. 236. [s] Cod. can. Afr. c. 91, 101.

chat,

[[]m] Con. Trull. can. 38. [n] Cod. can. Eccl. Afr. c. 86.

[[]p] Possid. Vit. Aug. c. 8. Adveniente ad Ecclesiam Hipponensem tunc Primate Numidiæ Megalio Calamensi Episcopo.

^[9] Con. Milev. 1. in Cod. Afr. can. 84. Xantippus Primæ Sedis Numidiæ Episcopus. Aug. Ep. 217. Collega noster Xantippus. Tagastensis dicit, quod eum Primatus ipse contingat, &c.

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that these African Primates notwithstanding this, were Subject to the Bishops of the Civil Metropoles, who were properly the Metropolitans. But there is no ground for this Opinion, and it is justly exploded by de Marca [t] and others, who have occasionally touched upon this Subject.

Sect 7. How African Bi-Shops might forfeit their Title to the Primacy.

'Tis true indeed, by the African Discipline a Bishop might lose his Primogeniture, and so forfeit his Title to the Primacy; as is evident from a Passage in St., Austin [u] which speaks of such a Punishment ly

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inflicted upon one Priscus a Mauritanian Bishop, who for some Misdemeanor was denied this Privilege, though he still kept his Bishoprick: But in such Cafes the Primacy did not devolve to the Bishop of the Civil Metropolis, but to the next in order, who could prove himself Senior by Consecration.

Sect. 8. A Register of Or-Minations to be kept in the Primates Church. And all Bishops to take place by Seniority, &c.

And because Disputes sometimes arose about Seniority; to prevent these, several good Orders were made by the African Fathers relating to this Matter. As first, that a Matricula, or Archivus, as they called it, should be kept both in the Primates

Church [w], and in the Metropolis of the Province, for Bishops to prove the time of their Ordination by. Then 2dly, Every Bishop was to have his Letters of

Ordination subscribed by his Ordainers, and dated with the Year and Day of his Confectation [x]. Thirds

[t] Marca Dissert. de Primat. n. 3. Albaspin. Not. in Optat. Lib. 1. p. 121. Stillingfleet Hift. of Separ. Par. 3. S. 9. p. 253 Fell Not. in Con. Carth. ap. Cypr. p. 230. [8] Aug. Ep. 261.

[[]w] Con. Milev. in Cod. Can. Afr. c. 86. [x] Con. Milev. can 14. Placuit ut quicung; ab Episcopis ordinantur, Literas accipiant ab Ordinatoribus suis, manu eorum subscriptas, continentes Consulem & Diem, ut nulla altercatio de Posterioribus ly, vel Anterioribus oriztur.

Chap. XVI. CHRISTIAN CHURCH. 191

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ly, all Bishops were to take place according to Seniority, and so sit and vote, and have their Names subscribed in Council; which was a Rule not only in Africk [y], but in all other Churches, being enacted by feveral [z] Councils, and inferted into the Civil Law [a] by Justinian the Emperor. But they were the more nice in observing this in Africk, where the Primacy went by Seniority, lest the neglect of it should have bred Confusion among them. Infomuch that St. Austin [b] blames Victorinus, (who prerended to be Primate of Numidia) only because in his Tractoria, or Letter of Summons to a Provincial Council, he wrote the Names of the Numidian Bihops in a confused Order, and put Austin's Name before many of his Seniors: Which was a thing, he fays, equally Injurious to them, and Invidious to himself. So cautious was he of doing any thing that might feem to entrench upon this Rule, for fear of breeding Confusion in the Government of their Churches.

I must here take notice farther, that besides the Primacy of Power, there was in most Provinces also a Primacy of Honour; whence some Bishops had the Name and Title of Primates, who had not the Jurisdiction. And these were

Sect. 9.
Three forts of Heamorary Primates, beafiles the Primate in Power.

1. Primates Ævo.

the Jurisdiction. And these were of three sorts: 1. The Primates Avo, the oldest Bihop in each Province next to the Metropolitan. These had no Power above others, except when the Metropolitan was someway disabled, or unqualified

[[]y] Con. Milev. c. 13. Posteriores Anterioribus deserant, be. Vit. Fulgentii cap. 20. Inter Episcopos, tempore Ordinationis inferior, ultimus sedebat. [z] Con. Bracar. 1. can. 24. Con. Tolet. 4. can. 3. Secundum Ordinationis sue tempora reideant. [s] Cod. Justin. Lib. 1. Tit. 4. c. 29. Episcopi tempore Ordinationis prestati, be. [s] Aug. Ep. 217. ad Victorin.

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for discharging his Office, by Irregularity or Suspen fion: Then his Power of course devolv'd to the Se nior Bishop of the Province. And this, I conceive was the reason why the Bishop of Amastris [c] prefided in Council over the Bishops of Pontus, when yet Heraclea, and not Amastris, was the Metropolis of the Province.

The 2d. fort of Honorary Pri-Sect. 10. mates were the Titular Metropoli-2. Titular Metrotans, which were the Bishops of politans. fuch Cities as had the Name and

Title of Civil Metropoles bestowed on them by some Emperor, without the Power and Privileges, which were still retained to the ancient Metropolis of the Province. Thus Marcian the Emperor dignified the City Chalcedon with the Title of a Metropolis, and the Honour was confirmed to the Bishop by the Council of Chalcedon [d] it felf, only with a Salve Fure to the Rights of Nicomedia the old Metropolis: From that time therefore the Bishop of Chalcedon fin led himself Metropolitan of Bithynia, as may be feen in the Acts [e] of the 6th General Council The same Honour was done to the City and Bishop of Nice, in the Council of Chalcedon [f] likewise So that here were three Metropolitans in one Province, but one only had the Power; the Privileges of the other two were only Honorary, to Sit and Vote in Council next to their Metropolitan. Yet this gave such Bishops an opportunity to exalt themfelves, and sometimes they so far encroached upon the Rights of the first Metropolitan, as to draw off his Suffragans, and divide the Province with him Thus it was with the Bishop of Nice, who before the

[[]c] Euseb. I. 5. c. 23. Says he presi'ed as the Senior Bishop, us архаютатов притетикто. [d] Con. Chalced. Act. 6. Т. 4. р. 612. 1868 d. [e] Con. 6. Gen. Act. 18. [f] Con. Chalced. Act. 13. р. 716.

time of the 6th General Council, had got a Synod of Suffragans under him. For to Photius Subscribed himself in that Council [g] Bishop of Nice, and Metropolitan of Bithynia for himself, and the Synod that was under him.

Besides these there were a third fort of Primates, who though they were neitheir Bishops of Titular Metropoles, nor the oldest Bishops of the Province, yet took place of all the rest, by a general Defe-

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Sect. II. 3. The Bifbops of Some Mother-Churches, which were bonours ed by ancient Cuftom.

rence that was paid to them, out of regard to the Eminency of their See, being some Mother-Church, or particularly honoured by ancient Prescription. This was the Case of the Bishop of Jerusalem. That City was no Metropolis of the Empire, but subject o Cafarea the Metropolisof Palastine: Yet in regard hat it was the Mother-Church of the World, this peculiar Honour was paid to it, That the Bishop hereof was always next in Dignity to the Metropoitan of Cafarea, and took place of all the other Biincil hops of the Province: And this Privilege was con-ishop irmed to him by the Nicene Council [b], which made Canon to this purpose: That whereas by ancient Custom and Tradition, the Bishop of Alia had a particular Honour paid him, the same should be con-Yet Dignity and Privilege which belonged to it. Some hemondly imagine [i] that this Canon gave the Bishop upon f Jerusalem Patriarchal Power; whereas it does not w off p much as make him a Metropolitan, but leaves him him ubject to the Metropolis of Palæstine, which was Cae the rea, as St. Ferom [k] informs us, whose Words clear he Sense of this Canon, and prove that the Bishop'

op, ii [g] Con. 6. Gen. Act 18 p 1080. [b] Con. Nic. in. 7. εχέτω τ άκολεθίαν τ τιμής, τη Μητεοπόλει σωζοικέν τὰ 1.612. [i] Sylvius Addit. ad Caranz. summ. Concil. [k] Ietom. En. 61. ad Paramach. Handle Land. 710. [4] Jetom. Ep. 61, ad Pammach. Hoe ibi decernitur ut Palæs time has Metropolis Gæfarez fit.

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of Ferusalem was no Metropolitan, nor Independent of his Metropolitan, as Valesius [1] imagines, but had only the second place of Honour assigned him next to his Metropolitan, which was that Honorary Primacy which the Bishops of Ferusalem had always enjoyed, because, as the Council of Constantinoph words it [m], Ferusalem was the Mother of all other Churches.

Sect. 12.
The Offices of Metropolitans. 1. Toordain their Suffragan Bishops.

But leaving these Honorary Primates, who had little more than a Name, I am here to shew what were the Offices and Privileges of those who were properly Metropolitans, and they were these that follow.

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First, they were to regulate the Elections of all their Provincial Bishops, and either ordain, or authorize the Ordination of them. No Bishop was to be elected or ordained without their Consent and Approbation: Otherwise the Canons pronounce both the Election and the Ordination null. The Kuess, or Ratification of all that is done, says the Council of Nice [n], belongs to the Metropolitan in every Province. And again, if any Bishop is made without the consent of the Metropolitan, this great Synod [o] pronounces such an one to be no Bishop, The same Rule is repeated in the Councils of Anti-och [p], Landicea [q], Arles [r], Turin [s], Sardica [t], Epbelus [u], and Chalcedon [w]. And whereas some pretend that the African Primates had not this

[w] Con. Chalced. Act. 13. It. can. 25.

^[1] Valef. Not. in Eufeb. 5. 23. [m] Con. Constant. Ep. Synod ad Damas. [n] Con. Nic. can 4. [o] Ibid. can. 6. [p] Con. Antioch. can. 19. [g] Con. Laodic. can. 12. [r] Con. Arelat. 2. cm.

[[]q] Con. Laodic. can. 12. [r] Con. Arelat. 2. can. 9, & 6. [s] Con. Taurin. can. 1. [r] Con. Sardic can. 6. [u] Con. Ephef. Decret de Epifc. Cypr.

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Power, the contrary appears evidently from feveral Canons of their Councils. The fecond Council of Carthage [x] fays, No one shall presume to ordain a Bishop without consulting the Primate of the Province, and taking his Precept, though many other Bishops should join with him. The third Council of Carthage requires but three Bishops to the Ordination of a Bishop, but then [y] they must be such as are exprelly Authorized by the Metropolitan. fourth Council [2] requires either his Presence, or at least his Authority and Commission. Here a Primate and a Metropolitan are the same thing, viz. The Senior Bishop of the Province, who usually went to the Church, where the new Bishop was to be placed, and Confecrated him with his own Hands. as St. Auftin and Possidius [a] testifie, who are good Witnesses of their Practice.

Nor was this Power at all infringed by setting up of Patriarchs above them. For though the Meropolitans were then to be orlained by the Patriarchs, and obiged to attend on them for it,

Sect. 13.
This Power conti-

nued to them after the fetting up of Pan triarchs.

who before were ordained by their own Provincial ynod; yet still the Right of Ordaining their own suffragans, was all along preserved to them, and expressly confirmed by the Council [b] of Chalcedon; for do we ever find any Patriarch assuming this lower, except the Bishop of Alexandria, for a par-

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[[]x] Con. Carth. 2. c. 12. Inconsulto Primate cujusibet Prosincia nemo prasumat, licet cum multis Episcopis, sine ejus racepto Episcopum ordinare.

[x] Con. Carth. 3. c. 39. Inconsulta in the consultation of the consultation of

Aug. Ep. 261, Possid. Vir. Aug. c. 8.

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ticular Reason, of which I shall give an Account in the following Chapter. §. 11.

Sect. 14.
Yet this Power not
Arbitrary, but determined by the Major
Vote of a Provincial
Synod.

But here I must observe, that this Power of Metropolitans was not Arbitrary: For though no Bishop was to be elected or ordained without their Consent, yet they had no Negative Voice in the Matter, but were to be determi-

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ned and concluded by the Major Part of a Provincial Synod. For so the Council of Arles [c] decreed, That if there arose any Doubt or Hesitation betwin the Parties, the Metropolitan should side with the greater Number. And the Council of Nice [d] to the same purpose: If two or three out of a Contentious Humour shall oppose the common Election, duly and regularly made according to the Canons of the Church, in this case let the Majority of Voices prevail.

Sect. 15.
Metropolitans to be chosen and ordained by their own Provincial Synod.

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And the same Rule was to be observed in the Ordination of Metropolitans themselves, who were to be chosen and consecrated by their own Provincial Bishops; who send for a Metropolitan out of

were not obliged to send for a Metropolitan out of another Province to do it, but they had Power to do it in their own Provincial Synod among them selves. This St. Austin says was the Custom of the Catholick Church, both in Africk and at Rome. And therefore when the Donatists objected against Cacilia Primate of Carthage, that his Ordination was uncononical, because he had not sent for the Neighbouring Primate of Numidia to come and Ordain him

[[]c] Con. Arelat. 2. can. 5. Si inter Partes aliqua nata fuel dubitatio, majori numero Metropolitanus in Electione confectat. [d] Con. Nic. can. 6.

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His Answer was [e], That Cacilian had no need of this; fince the Custom of the Catholick Church was otherwise, which was not to have the Numidian Bishops to ordain the Bishop of Carthage, but the Neighbouring Bishops of the Province of Carthage: As it was not the Custom at Rome to send for a Metropolitan out of another Province, to ordain the Bishop of Rome, but he was always ordained by the Bishop of Ostia, a Neighbouring Bishop of the same Province.

'Tis true there is a Canon in the Council [f] of Sardica, which orders the Bishops of the next Province, as some interpret it, to be called in to the Ordination of a Metropolitan, mi and & mannoquies impriat onoxionet. But this perhaps may as well be rendered, The Neighbouring [g] Bishops of the same Province; and since Custom and the Practice of the Church, which is the best Interpreter of doubtful Canons, does manifestly favour this Sense, there is some reason so to understand it. But however it be, here is no mention of one Metropolitan having a Right to ordain another. From which it appears, that in these times no Metropolitan was obliged to go or fend out of his own Province, much less to Rome, for his Ordination; but all was to be done by his Suffragans in his own Church. Nor was any Bishop obliged to go for Ordination to his Metropolitan's Church, but ordinarily the Metropolitan and the rest of the Bishops met Synodically in the.

[[]e] Aug. Brevic. Collat. tert. die, c. 16. Non exspectavit Caciianus ut Princeps à Principe ordinaretur; cum aliud habeat Eclesiæ Catholicæ Consuetudo, ut non Numidiæ, sed propinguiores piscopi Episcopum Ecclesiæ Carthaginis ordinent : Sicut nec Romanæ Ecclesiæ ordinat aliquis Episcopus Metropolitanus, sed de proximo Ostiensis Episcopus. [f] Con. Sard. can. 6.

[[]g] Harmenopulus so understood it : For in his Epitome be thus ords it; Or manoioxweer of importag mapistry. Vid. Harmen.

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vacant Church, and there elected and confecrated a new Bishop in the presence of the People, for whom they ordained him. This was the first part of the Metropolitan's Office. Their next Office was to prefide

Se&. 16. The 2d Office of Metropolitans, to decide Controversies arising omong their Provincial Bishops, and take Appeals from them.

over their Provincial Bishops, and if any Controversies arose among them, to interpose their Authority to end and decide them: As also to hear the Accusations of others who complained of Injury done them by their own Bishops, from whom there was Liberty always to appeal to their Metropolitan Thus in Africk it was ordained [b] by the Council of Milevis, That if two Bishops disputed about the Bounds of their Dioceses, the Metropolitan should appoint a Committee of Bishops to hear and deter mine their Controversy. If a Presbyter or Deacon was Excommunicated by his own Bishop, the Council of Sardica [i] allowshim liberty to Appeal to the Metropolitan of his Province; or if he were absent, to the Metropolitan of the next Province, to define a new hearing of his Cause. In such cases as these

the Metropolitan had three ways of proceeding:

Either 1st he was to appoint a select Number of Bi

shops to be Judges; which was the Practice of Africk

where such Judges were therefore called [k] Judia

Electi, and their Number affigned to be Twelve [1]

if a Bishop's Cause was to be tried before them. Of

adly, he was to refer the matter to a Provincial Sy

nod, which feems to have been the General Prad Place, when those called the Apostolical Canon eside

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[[]b] Con. Milev. Can 2 r. Per Episcopos Judices Causa finiatu five quos eis Primates dederint, sive quos ipsi vicinos ex consultants. Co Primatis delegerint. [i] Con, Sard. can. 14. [k] Con. Card. 1. T. 3. can 7. [1] Con. Carth. 1. can. 11. Episcopus à duodecim Con 19. facerdotibus audiatur.

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were made: One of which Orders [m], That when Bishop is accused, he shall be convened before a ynod of Bishops. Another fays [x], The Primare hall do nothing without the confent of all the other Hithops; so Concord will be preserved, and God vill be glorified. And another, Twice a Year let here be a Synod of Bishops [o] to examine Dotrines of Religion, and terminate all Ecclefiaftical controversies that may happen. But 3dly, by Justiim's Law [p] the Metropolitan has Power to hear aufes upon Appeal himfelf without a Synod: Yet hether he could proceed to far as to depose a Binop by his fole Authority, is questioned: Spalaten-[[] gives some Instances of Bishops that were deoled by their Metropolitans, but for ought that apears it was done in Synod: But whether it was, cr as not, matters not much; for still in all Cases, by e same Law of Justinian [r] and the Canons, ere lay an Appeal from the Metropolitan to a Proncial Synod, of which he was only the President, Moderator and Director of Business in it.

2. And this leads us to a third ffice of the Metropolitans, which as to call Provincial Synods, and For fince the eside in them. frick, anons (3) appointed two Synods udica be held ordinarily every Year be held ordinarily every Year

Sect. 17. Their 3d Office to callProvincialSynods, which all Suffragans were obliged to at-

each Province (besides such as might be called Of on extraordinary Occasions) it was necessary some Il Sy te should be appointed to give notice of the Time I Pra d Place, and have Authority both to convocate and anone eside in them. All things therefore relating to this

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iniatum [n] Can. Apost. c 74. Con. Constant. 2. Gen. can. 6. [n] Ibid. confult 35. Con. Antioch can 9. [0] Ibid. c. 38. [p] Cod. Just. Card 1. Tit. 4. c. 29. [q] Spalar. de Repub. Eccl. par. 1.1. 3. c. 7. In Con. 19. [r] Cod. Just. ibid. [s] Con. Nic. can. 5. Antioch.c. 1. Tit. 4. c. 29. [q] Spalar, de Repub. Eccl. par. 1.1. 3.c.7.

19. [r] Cod. Juft. ibid. [s] Con. Nic. can. 5. Antioch.c. Agathen. c. 35. Arelat. 2 c. 18. Can. Apost. c. 38.

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Matter, were by common Consent put into the Primate's Power, whose Circular Letters (which some times are called Synodice and Tractoria [t], as the Emperors were called Sacra) were a legal Summon, which no Bishop of the Province might disobey under pain of Suspension, or some such Canonical Censure, which is lest to the Discretion [u] of the Motropolitan and the Council.

Sect. 18.

4. Metropolitanto
publishImperial Lams
and Canons, visit Dioceses, and correct Abuses.

4. It belonged to Metropolitan to publish and disperse such Imperial Laws and Canons, as were elether by Councils or Emperors made for the Common Good of the Church. This they are required

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to do by several Laws [w] both of the Church and State, the better to diffuse the Knowledge, and a force the Practice of them. Nor were they only to disperse the Canons that were made, but to see that they were observed: Which gave them Right to Vi fit and Enquire into Neglects, Abuses, and Dison ders committed by any Bishop throughout the whole The Metropolitan in this respect is said to have the Care of the whole Province, by the Council [x] of Antioch. Not that this gave his Power to Officiate in any other Bishop's Church, perform such Acts as the Bishop himself might per form alone, such as the Ordaining of Presbyters and Deacons, and the like; which are Specialties of eve ry Bishop, reserved to them by the same Council But in case of Omission or Scandalous Neglect, the Bishop of the Metropolis was to manifest his Can with the Advice of the rest of his Brethren.

^[1] Aug Ep. 217 ad Victorin. Tractoria ad me quinto Idus No vembris venit, &c. [u] Con. Chalced. can. 19. Con. Carth. can. 21. Theodoret. Ep. 81. [w] Justin. Novel. 6, & 42. [x] Con Antioch. can. 9. The pervise dead from the same year.

c. In Africk all Bishops paid a peculiar Deference to the Primate in taking his License to Travel, whenever they were called into a Letters of their Me-Foreign Country upon extraordi- propolitan. This was expressy

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Sed. 19 5. Bifhops not to travel without the

provided by a Canon of the 3d Council of Carwithout consulting his Primate, and taking his Formate, or Letters of Commendation. Nor was this fo peculiar to Africk, but that we may meet with the same Rule and Practice in other Places, even as low as the time of Gregory the Great, who in one of his Epistles [2], gives the same Direction to some Bishops in reference to their Metropolitan, That they should not travel upon urgent Occasion, without his Letters of Concession.

6. It belonged to Metropolitans to take care of all vacant Sees within their Province; to admi- take care of vacant nister the Affairs of the Church Sees within their Produring the Vacancy, to fecure the Revenues of the Bishoprick, and

6. Metropolisans to Wince.

procure a speedy Election of a new Bishop. In Africk the Primate commonly appointed one of the Neighbouring Bishops to be his Vicegerent in such a Case, whom therefore the Canons (as has been observed before) call an Interventor [a]. The Council of Riez [b] in France in like manner puts the Administration of a vacant See into the hands of a Neighbouring Bishop, under the Inspection of the Metropolitan. And the Council of Valentia [c] in Spain Authorizes the Metropolitan to punish Purlois

[[]y] Con. Carth. 3. can. 28. Ut Episcopi trans mare non proficiscantur, nisi consulto Prima Sedis Episcopo, &c. [z] Greg. M. Ep. 8. lib. 7. [a] Con. Carth. 5. can. 8. [6] Con. Reien C. can. 5, & 6. [i] Con. Valent. can. 2.

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ners of the Revenues in the Vacancy, and to fend an Administrator till a new Bishop is chosen. By a Canon of the Council of Chalcedon [d], the Care of the Revenues of the Church is committed to the Steward of the Church, the Oeconomus; but the Care of supplying the vacant See with a new Bishop within Three Months, is the Business of the Metropolitan.

Sect. 21.

7. Metropolitans to litan yearly to review the Calculation of the time of Easter, and give notice to his Suffragans of it. The Care of Composing the Cycle in-

deed was by the Nicene Fathers particularly committed [e] to the Bishop of Alexandria, as Pope Leo and others inform us: And he was to give notice to other Churches: But due Care was not always taken in this matter, and therefore the Metropolitan in every Province was concerned to settle the time, and acquaint the whole Province with it. As we find St. Ambrosa [f] did for the Province of Milan; and the Bishop of Carthage [g] for the Province of Africk: And the Spanish Councils [b] order their Metropolitans first to concert the matter among themselves, and then communicate it to their Comprovincials.

Sect. 22.

How the Power of Metropolitans grew in After-Ages.

Some later Canons [i] make it the Privilege of Metropolitans to Confecrate all Churches throughout the Province. But I have flewed before that this was Origi-

nally the Privilege of every Bishop in his own Diocese; and being a private Act, which only concerned his own Church, and not the whole Province,

[[]d] Con. Chalced. c. 25. [e] Leo. Ep. 62. al. 70. ad Marcian Imper. [f] Ambrof. Ep. 83. ad. Epifc. per Æmyliam. [g] Con. Carth. 3. can. 1, & 41. [b] Con. Bracar: 2. can. 9. Con. Tolet. 4. can. 4. [i] Gelaf. Ep. 7. c. 4. Montan. Tolet. Ep. ad Palentinos ap. Blondel. Apol. p. 150. the

Chap. XVI. CHRISTIAN CHURCH. 203

the Metropolitan was to have no hand in it, no more than in the Confectation of Presbyters and Deacons, by the 9th Canon of the Council of Antioch. Other Canons [k] bind the whole Province to follow the Forms and Rites of Divine Service us'd in the Metropolitan Church: But I have observed before, that anciently every Bishop had Liberty to prescribe for his own Diocese, and was under no Limitation as to this Matter, unless it were the Order of a Provincial Council.

By this we see that the Power of Metropolitans in some Places exceeded others. And I must here observe, that the Primate of Alexandria was the greatest Metropolitan in the World, both for the Ab-

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Sect. 27.

The Primate of Alexandria had the greatest Power of anny other.

foluteness of his Power, and the Extent of his Jurisdiction. For he was not Metropolitan of a single Province, but of all the Provinces of Egypt, Libya, and Pentapolis, in which there were at least Six large Provinces, out of which sometimes above an Hundred Bishops were called to a Provincial Council. Alexander summon'd near that Number to the Condemnation of Arius [1] before the Council of Nice. And Athanafius [m] speaks of the same Number meeting at other times: Particularly the Council of Alexandria, Ann. 229, which heard and justified the Cause of Athanasius after his Return from his Banishment, had almost an Hundred Bishops in it; which was above 20 more than the Bishop of Rome's Libra. which was but Sixty nine. Nor was the Primate of Alexandria's Power less than the Extent of his Jurisdiction: For he not only ordained all his Suffragan

Bishops,

[[]k] Concil. Gerundenf. can. 1. Con. Epaun. can. 27. Con. Tolet. 11. can. 3. [l] Alexand. Ep. Encycl. ap. Socrat. lib 1.
c. 6. [m] Athan. Apol. 2. p. 720. Con. Alexandr. Ep. Encycl. Con. T. 2. p. 533.

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Bishops, but had Liberty to ordain Presbyters and Deacons in all Churches throughout the whole District. Mr. Bassage [n] and Launoy will have it that he had the sole Power of Ordaining, and that not so much as a Presbyter or Deacon could be Ordained without him. Valesius [o] thinks his Privilege was rather that he might Ordain, if he pleased; but not that he had the sole Power of Ordaining Presbyters and Deacons. But either way it was a great Privilege, and peculiar to the Bishop of Alexandria; For no other Metropolitan pretended to the like Power besides himself.

Sect. 24.
All Metropolitans
called Apostolici,
and their Sees Sedes
Apostolicæ.

I have but one thing more to observe concerning Metropolitans, which is, that they were anciently all dignified with the Name Aposso lici; which was then no peculiar Title of the Bishop of Room

For Pope Siricius himself gives all Primates [p] this Appellation: And it continued to be their Title to the Days of Alcuin, who speaking of the Election of Bishops, says [q], when the Clergy and People have chosen one, they draw up an Instrument, and go with their Elect to the Apostolicus: By whom he means not the Pope, but the Primate or Metropolitan of every Province who had the Right and Power of Consecration.

[n] Basnag. Exerc. in Baron. p. 307. & Launoy, Ibid.

[o] Vales observ. in Socrat. lib. 3. [p] Siric. Ep. 4. c. 1.

Ut extra conscientiam sedis Apostolica, id est, Primatis, nemo audeat ordinare. [q] Alcuin. de Div. Offic. c. 36. Cum Episcopus Civitatis fuerit defunctus, eligitur alius à Clero se Populo, sitq; Decretum ab illis, & veniunt ad Apostolicum cum suo Electo.

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Chap. XVII. CHRISTIAN CHURCH. 205

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Of Patriarchs.

TExt in order to the Metropolicans or Primates, were ly called Archbifheps. he Patriarchs; or, as they were at irst called, Archbishops and Exarchs of the Diorefe. For though now an Archbishop and a Metropolitan be generally taken for the fame, to wit, the Primate of a single Province; yet anciently the Name Archbishop was a more extensive Title, and carce given to any but those whose Jurisdiction exended over a whole Imperial Diocese, as the Bihops of Rome, Alexandria, Antioch, &c. was so, appears evidently from one of Justinian's Noiels, where erecting the Bishoprick of Justiniana Prima into a Patriarchal See, he says, Our Pleasure s, that the Bishop of Justiniana shall not only be a Metropolitan [r], but an Archbishop. Here the Names are clearly distinguished, and an Archbishop eckoned Superior to a Metropolitan. And hence t was, that after the fetting up of Patriarchal Power. he Name Archbishop was appropriated to the Pariarchs. Liberatus [s] gives all the Patriarchs this Title of Archbishops. So does the Council of Chaludon frequently, speaking of the Patriarchs of Rome and Constantinople [t], under the Name of Archbi-

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^[7] Justin. Novel. 11. Volumus ut non solum Metropolitanus, ed etiam Archiepiscopus fiat. [1] Liberat. Breviar. c. 17. [1] Con. Chalced. Act. 16. It. Act. 4 & Can. 30.

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These were otherwise called Sect. 2. And Exarehs of the "Eξαρχοι της δοικήσιως, Exarchs of the Diocefe. Diocese, to distinguish them from the Εξαρχοι της έπας χίας, the Exarchs of a fingle Pro-vince, which were only Metropolitans. Thus Dom. nus Bishop of Antioch is stiled Exarch of the Eastern [u] Diocese, by the Councils of Antioch and Chake don. And in the Subscriptions of the 6th General Council at Constantinople, Theodore Bishop of Epbefus subscribes himself both Metropolitan of Epbesus [w] and Exarch of the Afiatick Diocefe : As also Philale thes Bishop of Cafarea in Cappadocia stiles himself Ex. arch of the Pontick Diocese. Which shews, that a the Exarch of a Province is a Metropolitan, so the Exarch of a Diocese is a Patriarch in the ancient Language of the Church. And by this we underfland the meaning of the 9th and 17th Canons of the Council of Chalcedon, which allow of Appeals from the Metropolitan to the Exarch of the Diocese.

Sect. 3. Salmafius's mi-Rake about the firft ufe of the Name Patriarch.

As to the Name Patriarch, there is fome Dispute among Learned Men, when first it began to be used as an Appropriate Title of any Christian Bishops. Salmasius [x] and fome others are of Opinion,

that the Bishop of Alexandria had this Title from the time of the Emperor Hadrian, which was in the beginning of the 2d Century. Their Reason is, be cause that Emperor in an Epistle mentioned by Ve piscus, speaks of a Patriarch at Alexandria. But the Patriarch there spoken of, was not any Christian, but a Tewish Patriarch; as may appear from He drian's Words, and the Character which he give

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[[]u] Con. Antioch. in Act. 14. Con. Chalced. Gen. Act. 18. Con. Tom. 6. p. 1077. & 1080. de Primat. c. 4. p. 44. It. not. in Vopiscum.

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[7] of him. For he fays, he was one who was compelled to Worship both Christ and Serapis: Which agrees very well to the Character of a Fewish Patriarch, who neither acknowledged the Heathen, nor he Christian Religion, and therefore needed as much Compulsion to bring him to worship Christ, as Seapis; but it does not at all agree to the Character of a Christian Bishop, who, however he might need force to compel him to worship Serapis, yet must be apposed willing of his own accord to worship Christ. Besides, the Patriarch which the Emperor peaks of was one who came only Occasionally into Egyps out of another Country; which cannot be aid of the Bishop of Alexandria, who had his fixed nd continual Residence there: But it suits exactly he State and Condition of the Jewish Patriarch, tho resided at Tiberias in Palastine, and came but acidentally, or at some certain times, into Egypt. these and the like Reasons make others conclude gainst Salmasius, that whoever is meant, it is not by Christian Patriarch that is here spoken of. Bamius [z] fancies it was the Heathen Pontifex, or ligh-Priest of Egypt: But the same Reasons will old against his Opinion as against the other: For he High-Priest of Egypt lived in Egypt, and needed o Compulsion to worship Serapis, as this Patriarch n the id. So that it must be the fewish Patriarch, and no e bether, which Hadrian speaks of, as Mr. Basnage [a] , bend Bishop Pearson, with some others have observed. y Vo-

^[1] Hadrian Epist. ap. Vopiscum Vit. Saturnin. Illi qui Serapin lunt, Christiani sunt. Et devoti sunt Serapi, qui se Christi Epiopos dicunt. Nemo illic Archifynagogus Judæorum, nemo Saarites, nemo Christianorum Presbyter, non Mathematicus, non ruspex, non Aliptes. Ille ipse Patriarcha, quum Ægyptum verit, ab aliis Serapidem adorare, ab aliis cogitur Christum. [2] Con. 6 Pron. Annal. Tom. 2. an. 112. [a] Basnag Exercit. Histor.p. 284. Salmas Salmas Vindic. Ignat. Par. 2. c. 11. p. 328. Suicer. Thesaur. teles. Verbo margial pare. Cave, Anc. Chur. Gov. p. 153. Thefe

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Sed. Of the Jewish Patriarchs, their first Rife, Duration, and Extinction.

These Fewish Patriarchs, from whom, as is generally agreed, the Christian Patriarchs borrowed their Names, were a fort of Governou among the Jews fet up upon the Destruction of Jerusalem; one of

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which had his Residence at Tiberias, and another at Babylon, who were the Heads of the Jews dispersed throughout the Roman and the Persian Empire. these there is frequent mention made in the ancient Writers of the Church, [b] Origen, [a] Epiphania, [d] Cyril of Ferusalem, [e] Theodores, and many other They continued in great Power and Dignity till the latter end of the 4th Century, about which time their Order ceased. For Theodoret says expresly, that long before his time their Government was wholly abolished: And one of the Laws of the younge Theodosius, An. 429. speaks [f] of them as then ex tina.

Sect. 5. Of the Patriarchs among the Montanists.

Much about the same time the Montanists, or Cataphrygian Here ticks, had an Order of Men among them, which they called Patriarch and another which they called Co

nones, both which were Superior to their Bishops and as it should seem, Distinct Orders from them For St. Ferom [g] charges it on them as a Crime that they thrust down the Order of Bishops, who were the Apostles Successors, and set up an Orde of Patriarchs, and an Order of Cenones among them

Whi6

^[6] Orig. wei de xwv, 1. 4. c. 1. [6] Epiphan. Hær. 30. Cyr. Catech. 12. n 7. [e] Theodor. Dial. 1. [f] Cod. Theod lib. 16. Tit. 8. de Jud. 1. 29. [g] Jerom. Ep. 54. ad Marcel. adv Montan. T. 2. p. 128. Apud nos Apostolorum locum Episcop tenent; apud eos Episcopus tertius est. Habent enim primos de Parente Pepuza Phrygiæ Patriarchas: Secundos quos appellant Cent m. 1. Pepuza Phrygiæ Patriarchas: Secundos quos appenant en repartur nes: Atque ita in tertium, id est, pene ultimum locum, Epis repartur l'al Val Pepuza Phrygiæ Patriarchas: Secundos quos appellant Cent copi devolvuntur,

Which makes fome Learned [b] Men think, that when St. Ferom wrote that against the Montanists, the Name Patriarch was not as yet adopted into the Church, though the Power was, under another Name.

Indeed the first time we meet with the Name Patriarch given to any Bishop by any Publick Authoity of the Church, is in the Counil of Chalcedon, which mentions [i] he most Holy Patriarchs of every

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The Name Patriarch first used by Socrates and the Council of Chalcedon.

Diocese, and particularly Leo Patriarch [&] of Great Rome. Richerius, who has written accurately about he Councils, can trace the Name no higher [1]. among Private Authors the first that mentions Patrirchs by Name is Socrates [m], who wrote his History bout the Year 440, Eleven Years before the Council Chalcedon. By what he fays, it appears that duing the Interval between the General Council of instantinople, Ann. 281. and that of Chalcedon, the lame Patriarch began to be an appropriate Title of me eminent Bishops in the Church. For speaking f the Fathers at Constantinople, he says, They conituted Patriarchs, dividing the Provinces among Valefins [n] and Dr. Cave [o] think Socrates eaks not of true and proper Patriarchs, but only extraordinary Legates, or Pro-tempore Commispners, appointed by the Council to judge who ere fit to be received to Catholick Communion in e several Dioceses that were allotted them. others understand him in the proper Sense, be-

cause

[[]h] Basnag. Exercit. Histor. p. 285. Hinc colligi possit, priscis nporibus nondum Episcopis insignioribus affixum fuisse Nomen triarchæ. [1] Con Chalced. Act. 2 p. 338. ο 21 ω τα τοι πατειάρχαι mines éraisse. [k] At. 3 p 395. [l] Rich. Hist. Concil. Epit Presum in Synodo Chalcedonensi [m] Socrat. H. E. I.5. c.8.

[a] Vales. Annot. in Socrat. [a] Anc. Ch. Gov. p. 147.

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cause by this time Patriarchal Power was settled in all the Dioceses of the Roman Empire.

Sect. 7. Four different Opinions concerning the first Rise of Patriarchal Power.

But though the Name of Patriarchs came not into the Church till about the time of Socrates, ye the Power it felf, as is agreed on all hands, was much earlier; though

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where precisely to fix the Epocha, and date its Rife is not so easy to determine. Some carry it as high as the Apostles, and derive it, as they do the Pope Supremacy, from St. Peter. So [p] Baronius, who is followed by the most eminent Writers of his own Communion, de Marca, Valesius, Richerius, Pagius, and Schelstrate. Others justly reject this, as founded upon no good Authority, nor evidenced by any Genuin Records of the ancient Church, but only the Spun ous Epiftles of the first Popes; and reckon the first rise of Patriarchs to have been after the Apostolica Age, and some time before the Council of Nice This is the Opinion of Spalatenfis [9], and Mr. Brees wood. The 3d Opinion is that of Balzamon [r] and other Modern Greeks, that Patriarchs were first in stituted by the Council of Nice: And this seems to be favoured by St. Ferom: For in his Epistle to Pan machins, writing against the Errors of John of Jen falem, he fays, it was decreed in the Council of Nice [s] that Cafarea should be the Metropolis of Palasim and Antioch the Metropolis of the whole East. There

[[]p] Baron. Annal. Tom. 1. an. 39. n. 16. Pet.de Marca de Cocord. T. 1. lib. 1. c. 3. n. 5. Valef. Observ. Ecclef. lib. 3. Rich Hift, Concil. Tom. 1. c. r. n. 14. Ant. Pag. Critic. an. 37. n.9 [9] Spalat. de Repub. Par. 1. 1.3. c. 12. n. 21. Brerewood embr Patriar. Gov. Q. 1. [r] Balzam. in Can. 6. Con. Nic. [i] Hi ge [x ron.Ep.61. Tom.2.p. 178. Ad Alexandrinum Epilcopum Palat [Co na quid pertinet? Ni fallor, hoc ibi decernitur, ut Palæstina M de Ant tropolis Casarea sit & totius Orientis Antiochia. Aut igitur y, de R Cæsariensem Episcopum referre debueras; - Aut si procule ftor. p. petendum Judicium erat, Antiochiam potius Litera dirigenda E Car fo

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fore the Bishop of Ferusalem must either Appeal to the Bishop of Casarea, as his Immediate Metropoliran, or to the Bishop of Antioch, as Metropolitan of the East. But if I rightly understand St. Ferom, he does not mean (as some mistake him) that Patriarchs were first fet up by the Council of Nice: For then Metropolitans must be so too; since he says the same of them, which yet every one knows were in the Church long before the Council of Nice. His meanng then must be, that both Metropolitans of Proinces, and Metropolitans of Dioceses were in being efore the Council of Nice, and only received Conrmation, or a Canonical Establishment from it. nd indeed it is evident, that the Nicene Fathers hade no Alteration in these Matters, but only conmed the ancient Rights of the Bishops of Princial Cities, as they found them authorized by Cuom before. For the words [1] they use are, mideralla пратейть, "Let ancient Custom still take place; so as in Egypt, Libya and Pentapolis, the Bishop of Alexandria shall have Power over all; because such also is the Custom of the Bishop of Rome. And accordingly in Antioch, and in other Provinces. let the Privileges be preserved to the Churches. Here it is plain, that no new Power is given to y Bishops, but only what ancient Custom and actice had affigned them. So that either Patrichs were fet up by Custom before the [u] Council Nice, and confirmed by the Council, as St. Ferom inks; or else not introduced till afterwards. Rich d Opinion (notwithstanding what St. Ferom fays) . n. 9 embraced by the famous Mr. Launoy [w], Mr. Bafwood [,] Hi ge [x], Dr. Beverege [y], and Dr. Cave [z], who Palaf t] Con. Nic. can. 6. [u] So Du Pin Bibliothec. Vol. 2. p. 252. næ M de Antiq. Eccl. Disciplin. Differt. 1. Sect. 11. p. 35. [w] Laugitur y, de Rect. Interpr. Can. 6, Con. Nic. [x] Basnag. Exercit. flor. p. 307. [y] Bevereg. Not in Can. 2, Con. Constant. ocule genda 1 Cave, Anc. Ch. Gov. c. 2, & 4. fo

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think that Patriarchal Power was not confirmed by the Nicene Canon, nor known in the Church the about the time of the 2d General Council of Confiant

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tinople, Ann. 281. In a Matter so obscure, and variously controverted among The Opinion of Spa-Learned Men, it is not easy fatenfis and St. Jesom preferred. determine where the Right lie Patriarchal Power was not fet up at one and the fam time in all Places. Alexandria and Antioch were early as any, and the Bishop of Alexandria before the Council of Nice had all Egypt, Libya and Pentapolism der his Jurisdiction, as appears from the Nicene Ca nons. This was the Diecesis Agyptiaea, which con fifted of fix large Provinces, four in Egypt, viz. The bais, Arçadia, Augustanica, and Agyptus properly called, Libya Inferior, and Libya Superior, which Pentapolis. As all these were subject to the Prafell Augustalis of Egypt, so they were likewise under the Jurisdiction of the Bishop of Alexandria. So that was not only a Metropolitan of a fingle Proving but of fix Provinces joined in one Diocese. I now the Question is, whether at this time he hada Metropolitans under him? For if he had, then was properly a Patriarch at the time of the Nia Council. As to this I can only fay, that Epiphan and Synesius do expresly mention Archbishops and M tropolitans under the Archbishop of Alexandria, the time of Athanasius and Alexander his Predecesso who were both present in the Council of Nice. I whether they mean Metropolitans in the prop Sense, or only Coadjutors to the Archbishop Alexandria, I cannot yet determine. I will recket Passages, and leave the Curious and the Learned make farther Enquiry. Synefius says, The Great thanasius seeing the Church of Ptoleman had no of a Bishop that was able to cherish and augm system

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he small Sparks of true Religion, which was then in dwindling Condition there; and finding Siderius Bishop of Palabisea a Man fit for great Business; he commanded him to remove [a] thence to Ptolemais, o govern the Metropolitan Church there. And piphanius [b] speaking of Meletius, the Author of he Meletian Schism before the Council of Nice, says sprefly, "He was an Archbishop in Egypt, under Alexander Archbishop of Alexandria, to whom he gave the first Information against Arius. This anees with what he fays of him in another place [c]. That he was Chief of the Egyptian Bishops, and next in Order to Peter in the Archbishoprick, being his Affistant, and administring Ecclesiastical Affairs under him. For there the Custom is, for the Archbishop of Alexandria to have the ordering of Ecclefiastical Matters throughout all Egypt, Thebais, Mareotes, Libya, Ammoniaca, Mareotis, and Pentapolis. So that as the Bishop of Alexandria had Provinces under him, he seems also to have had abordinate Metropolitans or Archbishops under im likewise, as the Archbishop of Lycopolis in Theis, the Metropolitan of Ptolemais in Pentapolis. And these were properly Metropolitans, He must be a atriarch, under the Name of Metropolitan of the hole Egyptian Diocese, as they were Metropolitans their respective Provinces: Which is the thing at St. Ferom afferts in reference to Cafarea and Anch, that the one was the Metropolis of Palestine, d the other the Metropolis of the Oriental Dio-

^[4] Synef. Ep. 67. ad Theoph. p. 231. Ildumeyav 'Adardosor, न वंग्जे हुत नहन्त्र, केंद्र पार्श्व द्वार कहन्त्र प्रवार ठीन निर्वार के का निवर्षिणवा λεύσαι, 7 Μητεοπολίτην εμκλησίαν επτεοπεύσοντα. [6] Epi-an. Hær. 69 n. 3. Ο Αρχεπίσκοπος Μελήπι δ κτι την Αιγυπίον, ος χείεα Αλεξανδρυ. [c] Hær. 68. Meletian. n. 1. 'O Meλή Ο κτ την 'Αιγυπον περήχων, κ) δευτερεύων το Πέτρω κτ την ugm exemonomir, os de dronni-leus dure zager, &c.

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cese; and this from ancient Custom, ratified and confirmed by the Council of Nice.

Sect. 9.
Patriarchal Power
established in three
General Councils successively, viz. Constantinople, Ephesus, and Chalcedon.

But however this be (for I de termine nothing positively in this Matter) the next Age affords a very pregnant Proofs of the Establishment and Growth of Patria, chal Power, The General Council of Constantinople [d], An. 281

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has a Canon to fix the Limits of the several Diocess So that the Bishop of Alexandria should only administer the Affairs of the Egyptian Diocese: The Bishops of the East, the Eastern Diocese, reserving the Privileges granted by the Council of Nice to the Church of Antioch: The Bishops of the Asiatick Diocese, the Asiatick Churches only: Those of the Patick Diocese, the Pontick Churches: And those the Thracian Diocese, the Thracian Churches only.

Theodoret [e] speaking of this Council, says, The divided the Dioceses, and affigned every Dioceses proper Limits and Jurisdiction. And Socrates [f more exptessly, "That they constituted Patriarch and distributed the Provinces, so that no Bishow should meddle with the Affairs of another Dioces as was used to be done in times of Persecution Nectarius was allotted Constantinople and Thrace Helladius, St. Basil's Successor, the Pentick Die

" cefe, &c.

About Fifty Years after this, An. 431, the 3d G neral Council was held at Ephesus, where we has the Bishop of Antioch laying claim to the Power Ordinations in the Province of Cyprus: But this pr ving to be an unjust Claim, the Council made Decree in fayour of the Cyprian Bishops, exempting

^[4] Con. C. Pol. Can. 2. [e] Theod. Ep. 86. ad Flav. T. P. 963. [f] Socrat. H. E. lib. 5. C. 8. πατριάγχας κατέςης, σ

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them from the Jurisdiction of Antioch; because by ancient Custom they always were exempt: And it s added I e] " That the same Rule should be obthis ferved in all Dioceses and Provinces, That no Bids " fhop should seize upon any Province, which did Esta not anciently belong to his Jurisdiction. This trial plainly implies, that the Bishop of Antioch had then everal Provinces, or a whole Diocese, under his Power; which was confirmed to him by the Counceles il, and he was only denied Jurisdiction over the Province of Cyprus, because of ancient Right it did no belong to him.

gth About 18 Years after this, Theodosius Junior, and to the alentinian called the 2d Council of Ephesus, An. 449. Die and in the Letter of Summons to Dioscorus Bishop of Por Sexandria, they give him Orders to bring ten Mese copolitans [b] of his Diocese with him. This is nonly. ed by Liberatus in his Breviary, and the Letter is still.

The stant [i] in the Council of Chalcedon; by which it ese impears, that at this time the Archbishop of Alexanarch the Egyptian Diocese, under his Jurisdiction. So is the patthough there be some Dispute concerning the first occident and Original of Patriarchal Power: Yet there entire mains no manner of Doubt, but that it was come brace its full Height and Establishment in the time of Die General Councils of Ephefus and Chalcedon.

Therefore the next Enquiry is d Gato the Rights and Privileges of we find ese Patriarchs. And here it is to were nicely observed, that the Power is pref Patriarchs was not one and the

Sect. 10. The Power of Patriarchs not exactly the same in Churches,

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mpti [g] Con. Ephes. 1. Act. 7. Decret. de Episc. Cypr. [b] Lirat. Breviar. c. 12. Imperator dirigens Sacram Dioscoro in Axandriam, præcepit, ut cum decem Metropolitanis Episcopis, av. T. 100 voluisser, ipse eligeret, & veniret Ephesum.

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The Patrianch of Constantinople had fome peculiar Privileges. fame precisely in all Churches, but differed according to the different Customs of Places and Countries, or according as it was the Pleasure

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of Kings or Councils to bestow greater Privileges on them. The Patriarch of Constantinople, when he was first advanced by the 2d General Council, had only the fingle Diocese of Thrace affigned him [k] for the exercise of his Jurisdiction; But in the next Age he was grown to be a fort of Patriarch over the Patriarchs of Epbesus and Cafarea in the Afiatick and Pontice Dioceles, by the voluntary Consent of those two Ex archs (no doubt) at first, paying a Deference to the Exarch of the Royal City; which advancing into Cuftom, was afterwards confirmed by Canon in the In the 16th Seffion of tha Council of Chalcedon. Council there is a long Debate about this Matter the Popes Legates warmly slickling against it: Bu all the Metropolitans of the two Dioceles of All and Pontus then in Council, together with Thalofin Bishop of Casarea, and Exarch of the Pontick Dio cese, with one Voice declaring, that the Bishopo Conftantinople had by long Custom and Prescription enjoyed the Privilege of Ordaining Metropolitan in those two Dioceles, as well as that of Thrace it was decreed, that this Privilege should be cont nued to him, notwithstanding the Bishop of Romi Intercession against it [1]. Also by two Canons that Council he is allowed to receive Appeals [m] from the Exarchs of those Dioceses, because his Thron was in the Royal City. And in fuch parts of thol Dioceses, as were chiefly in the hands of Barbarian he is authorized by another Canon [u] to ordain

[[]k] Con. Conft. r. Can. 2. 28. & Act. 16. per Tot. [n] Con. Chal. Can. 28.

^[/] Con. Chalced. Car [m] Ibid. Can. 9, & 17.

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the Bishops, which in other Parts was the sole Privilege of the Metropolitans. Theodoret [o] observes even of Chrysostom himself before the Council of Chalcedon, that he exercised this Power over all the three Dioceses. For he says, "His Care extended not only "over Constantinople and Thrace, which consisted of six Provinces, but over Asia and Pontus, each of which had Eleven Civil Prators in them. We are not therefore to take an Estimate of Patriarchal Power from the growing Greatness of Constantinople, but to distinguish the peculiar Privileges of some Patriarchs above others, which is the only way to understand the Power of each.

For the Patriarch of Alexandria had also some Prerogatives, which no other Patriarch besides himself enjoyed. Such was the Right of Confectating and Approving every single Bishop throughout all the

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Sect. 11.
The Patriarch of Alexandria had also Privileges peculiar to himself.

Provinces of his Diocese. This Privilege was not allowed even to the Patriarch of Constantinople: For the Council of Chalcedon, in the very same place where they give him Power to consecrate the Metropolitans of three whole Dioceses, deny him the Privilege of Consecrating the Suffragan Bishops of those Metropolitans; and reserve it as an ancient Right of each Metropolitan, with a Synod of his Provincial Bishops, to consecrate all the Bishops within his Province, the Archbishops of Constantinople neither being consulted, nor having [p] any hand in those Ordinations. But it was otherwise at Alexandria. For the Bishop of Alexandria, whilst he was only a Metropolitan, had the Ordination of all the Bishops of the six Provinces of the Egyptian Diocese, being

the

^[0] Theod. Hift. Eccl. lib. 5. c. 28. [p] Con. Chalced. Act. 16. in fin. Etiam nihil communicante in illorum Ordinationibus Archiepiscopo Regia Constantinopolis,

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the fole and only Metropolitan in all those Provinces: And having but the same Diocese when he came to be a Patriarch, he continued his ancient Custom of Ordaining all the Bishops throughout the fix Provinces, notwithstanding that new Metropoli. tans were fet up in them. And in this the Patriarch of Alexandria differed from all others: For in all other Dioceles the Metropolitans had the Right of Ordaining their Suffragan Bishops, which here the Patriarch retained to himself, as an ancient Branch of his Metropolitical Power. I know indeed a very Learned [9] Person is of a different Opinion: He fays, "The Bishop of Alexandria was rather a loser " by being made a Patriarch: For now according " to the Constitution of Church-Policy, the Ordi-" nation of Suffragan Bishops, which before belong-" ed entirely to him, was devolved upon the feve-" ral Metropolitans under him. But this Affertion proceeds upon a Supposition, That Patriarchal Rights were exactly the same in all Places: Which from the Instance I have given of Constantinople appears to be otherwise; for the Patriarchs of Epbesus and Cafarea had not the Ordination of their own Metropolitans, but they were all subject to the Bishop of Constantinople. And as to the Case of Alexandria, it appears from Synesius, who was himself Metropolitan of Ptolemais, that the Ordination not only of the Metropolitans, but of all the Suffragan Bishops throughout the whole District of Egypt, Libya and Pentapolis, belonged still to the Patriarch of Alexandria. For in a Letter to Theophilus, acquainting him how He and two other Bishops had mer at Olbia to make choice of a Bishop, and that one Antonius was unanimously chosen by the People; he adds [r],

[[]q] Dr. Cave Anc. Ch. Gov. c. 4. p. 159. [r] Synef Ep. 76. ad Theoph. ενός επ δεί, το κυριοτάτε μέν τοι, της ιε εξίς σε χειεός. Τ hat

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That yet there was one thing wanting, which was more necessary than all, viz. His Sacred Hand to consecrate him. Which shews, that the Bishop of Alexandria still retained his ancient Right of Consecrating all the Bishops of the Egyptian Diocese.

In other Dioceles the Patriarchs
Power was chiefly seen in the Ordination or Confirmation of all the
Metropolitans that were under
him. This appears from the forecited Canons [s] of the Council
of Chalcedon, and several of Justinian's Novels; one of which [s]

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Sect. 12.
The 1st Privilege of Patriarchs was to Ordain allthe Metropolitans of the Diocese, and receive his own Ordination from a Diocesan Synod.

takes notice of the Bishop of Constantinople's Ordaining all the Metropolitans under him; and another gives the same Power to the Patriarch of Justiniana Prima [u], then newly advanced to Patriarchal Dignity by Justinian, because it was the place of his Na-And that this was a peculiar Privilege of Patriarchs, appears farther from one of the Arabick Canons published by Turrian, under the Name of the Nicene Canons, which were invented after the Name of Patriarchs was well known in the Church. The a6th of these Canons speaking of the Catholick of Ethiopia [w], who was no Patriarch, but subject to the Patriarch of Alexandria, says, He shall not have Power to ordain Archbishops, as Patriarchs have; because he hath not the Power or Honour of a Patriarch:

[[]s] Con. Chalc. can. 28, & Act. 16. [s] Justin. Novel. 7. [s] Justin. Nov. 131. c. 3. Per tempus Beatissimum Justiniana Primæ Patriæ nostræ Archiepiscopum habere semper sub sua Jurissicione Episcopos Provinciarum Daciæ Mediterraneæ, & Daciæ Ripensis, & Privalis (al. Triballiæ) & Dardaniæ, & Mysiæ superioris, & Pannoniæ: Ét ab eo hos ordinari, ipsum vero à proprio ordinari Concilio. [w] Con. Nicen. Arab. c. 36. Non tamen jus habeat constituendi Archiepiscopos, ut habet Patriarcha; siquidem non habet Patriarchæ honorem & potestatem.

220 The ANTIQUITIES of the Book II.

It was therefore the Prerogative of Patriarchs, (those of Epbesus and Cæsarea only excepted) to ordain the Metropolitans under them: But they themselves were to be ordained by a Diocesan Synod, as Justinian's forecited Novel [x] informs us. And this was called the Canonical Ordination of a Patriarch. For so the Council of Constantinople, in their Synodical Epistle to the Western Bishops, prove the Ordination of Flavian Bishop of Antioch (who presided over all the Eastern Diocese [y], as Theodores says) to be Canonical, because he was ordained not only by the Bishops of the Province, but the 'Anatolicus Doixingus, the Bishops of the whole Eastern Diocese [z] Synodically met together.

2. The next Privilege of Patri-Sect. 13. archs was the Power of Conve-A 2d Privilege was ning their Metropolitans and all tocall Diocefan Synods, and preside in them. the Provincial Bishops to a Diocefan Synod; which Privilege was founded upon the fame Canons that granted Metropolitans Authority to fummon Provincial Synods, and prefide in them. For by just Analogy the Patriarch was to have the fame Power over the Metropolitans, that they had over their Provincial Bishops. And therefore Theodoret [a] speaking of his own Attendance at the Synods of his Patriarch at Antioch, fays, he did it in Obedience to the Ecclefiaftical Canons, which make him a Criminal that is fummoned to a Synod, and refuses to pay his Attendance at it.

Sect. 14.
A 3d Privilege to receive Appeals from

3. Another Privilege of Patriarchs, was the Power of receiving Appeals from Metropolitans and Provincial Synods, and Reversing

[] Theod. Ep. 81.

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[[]x] Novel 131. Ipsum vero (Patriarcham) à proprio ordinari Concilio. [7] Theod. H. E. lib. 5. c, 23. [z] Con. Constant. Ep. ad Occident. ap. Theod. H. E. lib. 5. c. 9.

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their Decrees, if they were found Metropolitans Provincial Synods. faulty. If any Bishop or Clergyman have a Controversy with the Metropolitan of his Province, let him have Recourse to the Exarch of the Diocese, says the Council of Chalcedon [b]. in one Canon: And in another [c], If any Man is injured by his own Bishop, or Metropolitan, let him bring his Cause before the Exarch of the Diocese, or the Throne of Constantinople. These Canons are adopted into the Civil Law, and confirmed by Imperial Edicks. For by one of Justinian's Constitutions [d] the Patriarch is to receive Appeals from a Provincial Synod, and give a final Determination to all Causes that are regularly brought before him: And the regular way of proceeding is there specified, which is, That no Man shall bring his Cause first before the Patriarch, but first before his own Bishop, then before the Metropolitan, after that before a Provincial Synod, and last of all before the Patriarch, from whose Judgment there lay no Appeal. The same is repeated and confirmed by other Laws [e] of that Emperor, which need not here be recited.

4. As Patriarchs might receive Appeals from Metropolitans, so they had Power to enquire into their Administration, and correct and censure them, in case of Heresy, or Misdemeanour, or any Male Administration, which made them liable by the Canons to Ercel

Scet. 15.
A 4th Privilege to
censure Metropolitant,
and also their Suffragans, when Metropolitans were remiss in
censuring them.

them liable by the Canons to Ecclesiastical Censure. Justinian made an express Law to this purpose, [f]

[b] Con. Chalced. can. 9. [c] Ibid. can. 17. [d] Cod. Juit. lib.1.

Tit.4, c.29. [c] Just. Novel. 123. c. 22. Phot. Nomocan. Tit.9.c.1.

[f] Novel. 137. c. 5. Quoties quidam sacerdotum accusabuntur vel de Fide, aut turpi Vita, aut ob aliquid aliud contra sacros Canones admission; si quidem Episcopus est is qui accusatus est, ejus

222 The ANTIQUITIES of the Book II

That if any Clergyman was accused in point of Faith, or Morals, or Transgression of the sacred Canons; if he was a Bishop, he should be examined before his Metropolitan; but if he was a Metropolitan, then before the Archbishop, that is, the Patriarch to whom he was subject. By vertue of this Power Chrysostom deposed Gerontius [g] Metropolitan of Nicomedia: And Atticus decided a Controversy between Theodosius and Agapetus [b], who contended about the Throne of Synada the Metropolis of Phrygia Pacatiana: And it were easy to add many other Instances of the like Nature out of the ancient Councils, which concurred with the Patriarchs in the exercise of this Power.

Nor did this Power extend only over Metropolitans, but over their Suffragan Bishops also. For though every Provincial Bishop was to be tried by his own Metropolitan and a Provincial Synod; yet in case they were negligent and remiss in executing the Canons against Delinquents, the Patriarch had Power to take the Matter into his own Cognizance, and censure any Bishop within the limits of his lutisdiction. Thus Sozomen [i] observes of Chry softom, that in one Visitation at Ephesus he deposed thirteen Bishops of Asia, Lycia and Phrygia for Simony, and fuch other corrupt Practices. This was done in a Synod of 70 Bishops held at Ephesus, An. 401. as Valefius [k] and Du Pin observe out of Palladius, who mentions the same thing, though he speaks but of fix Bishops then deposed.

ejus Metropolitanus examinet ea quæ dista sunt: Si vero Metropolitanus sit, ejus Beatissimus Archiepiscopus sub quo degit.

[g] Sozom. H. E. lib 8. c. 6. [h] Socrat. H. E. lib. 7. c. 3.

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[[]i] Sozom. H. E. lib 8. c. 6. [k] Valef. Not. in Loc. Du Pin Biblioth. Vol. 3. Viz. Chrysoft.

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delegate, or fend a Metropolitan into any part of his Diocese, as his Commissioner, to hear and determine Ecclesiastical Causes in his Name. At least it was so in the

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A5thPrivilege.Patrisrchs might make
Metropolitans their
Commissioners, &cc.

Diocese of Egypt, where Synesius was Bishop. For in one of his Epistles [1] writing to Theophilus Patriarch of Alexandria, he tells him what a difficult Task he had put him upon, when he sent him through an Enemy's Country, to Hydrax and Palæbisca, two Villages in the Confines of Libya, to determine a Dispute that was risen there about erecting of those Places into Bishops Sees: But, says he, there lies a Necessity upon me, round in paids, to take every thing for a Law that is enjoined me by the Throne of Alexandria.

6. And as the Metropolitans did every thing that was Canonically enjoined them by the Patriarch: So they did nothing of any great Moment without him; paying the same Deference to him, that the Canons obliged their Suffragans

Sect. 17.

A 6th Privilege.
The Patriarch to be consalted by his Metropolitans in Matters of any great Moment.

to pay to them. This at least was the Custom of Egypt, as appears from a noted Passage related in the Acts of the Council of Chalcedon [m], where we find, that when Pope Lea's Epistle against Eutyches was subscribed by all the Bishops in Council, the Egyptian Bishops then present resused to do it, because they had then no Patriarch, and it was not lawful for them to do it without the consent of a Patriarch, by the Rule of the Council of Nice, which orders all the Bishops of the Egyptian Diocese to follow

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^[1] Synef. Ep. 67. p. 221. [m] Conc. Chalced. Act. 4. p. 512,

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the Archbishop of Alexandria, and do nothing with out him. This they pleaded in Council, and their Plea was accepted, and a Decree [n] passed in their favour upon it, That since this was the Custom of the Egyptian Diocese to do nothing of this Nature without the Consent and Authority of their Archbishop; they should not be compelled to subscribe, till a new Archbishop was chosen.

Sect. 18.
7. Patriarchs to communicate to the Metropolitans such Imperial Laws as concerned
the Church, &cc.

7. It was the Patriarch's Office to publish both Ecclesiastical and Civil Laws, which concerned the Church, and to take care for the Dispersion and Publication of them in all Churches of their Diocese. The Method is prescribed by Justin

"archs of every Diocese shall publish these our Laws in their respective Churches, and notify them to the Metropolitans under them. The Metropolitans likewise shall publish them in their Metropolitical Churches, and make them known to the Bishops under them: That so they may publish them in their respective Churches, and no one be lest igmorant in our whole Empire, of what we have ensured as a steel for the glory of the great God, and our Sawi viour Jesus Christ. See also Novel 42. directed to Menas Patriarch of Constantinople, concluding in the same Tenor.

Sect. 19.
The 8th Privilege.
Great Criminals referved to the Patriarchs Abfolution. 8. Synesius observes another Privilege in the Diocese of Alexandria, which was, That in the Exercise of Discipline upon great Criminals and Scandalous Offenders, a pewas paid to the Patriarch, by reserves and Discounter and Discoun

culiar Deference was paid to the Patriarch, by referving their Absolution to his Wisdom and Discreti0

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^[6] Con. Chale. can. 30. ex Act. 4.

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on. As he gives an Inflance in one Lamponianus a Presbyter, whom he had Excommunicated for abufing Fafor his Pellow-Presbyter. Though, fays he fol. "He expressed his Repentance with Tears, and the "People interceded for him; yet I refused to ab-"folve him, but remitted him over for that to the "facred See: Only affuming this to my felf, that "if the Man should happen so be in manifest dan-"ger of Death, any Presbyter that was prefent " should receive him into Communion by my Or-"der. For no Man shall go Excommunicate out "of the World by me. Bur in case he recovered. "he should still be liable to the former Penalty. "and expect the Ratification of his Pardon from "vour Divine and Courteous Soul. But whether his Respect was paid by all Metropolitans to their Patriarch in every Diocese, I have not yet observed to domining sit on

9. The last Privilege of Patriarchs was, that they were origially all Co-ordinate and Independent of one adent of one another. I speak now nother.

of them as they were at their first

institution: For after-Ages and Councils, and Emperors, made great Alteration in this Matter. At inst Learned Men [p] reckon there were about 13 or 14 Patriarchs in the Church, that is, one in every Capital City of each Diocese of the Roman Empire, the Patriarch of Alexandria over the Egyptian Diocese, The Patriarch of Antioch over the Eastern Diocese, The Patriarch of Ephesus over the Asiatick Diocese, The Patriarch of Gasarea in Cappadocia ver the Pontick Diocese; Thessalonica in Macedon of pricum Orientale, Sirmium in Illyricum Occidentale, ome in the Roman Prasecture, Milan in the Italick

^[1] Synef, Ep.67. p. 351. [p] Brerewood Patriarch. Gov. Q.4.

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Diocele, Carthage in Africk, Lyons in France, Toledo in Spain, and York in the Diocese of Britain. The greatest part of these, if not all, were real Patriarchs, and independent of one another, till Rome by Encroachment, and Constantinople by Law got them. selves made Superior to some of their Neighbours. who became subordinate and subject unto them The ancient Liberties of the Britannick Churches, as also the African and Italick Diocese, and their long Contests with Rome, before they could be brought to yield Obedience to her, are largely fet forth by several of our Learned Writers [4] in particular Discourses on this Subject. I only here note that the Eastern Patriarchs, Alexandria, Antioch, Epbelus, Cafarea and Constantinople, were never subject to Rome, but maintained the ancient Liberty which the Canons gave them. For though Cafarea and Ephe fus were made subordinate to the Patriarch of Comstantinople, and any one might appeal from them to him; yet the Appeal was to be carried no farther [r] unless it were to a General Council. Which Thews the Independency of the greater Patriarch one of another.

Sect. 21. The Patriarch of Constantinopledignify'd with the Title of Occumenical, and his Church Head of all Churches.

The Patriarch of Constantinoph had also the honourable Title of Occumenical, or Universal Patri arch given him; probably in re gard of the great Extent of his Ju Thus Justinian stile Menas, Epiphanius, and Anthemia

Archbishops and Oecumenics of M. Patriarchs in several of his Rescripts [s]; and L. Joungives the same Title to Stephen, Archbishop and Unifit. to versal Patriarch, in Ten Laws [s] one after and ese se

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^[4] Brerewood Patr. Gov. Qu. 2 & 3. Cav. Anc. Ch. Go [u]]
e. 5. [r] See the Authorities cited before, \$, 14. [r] See Justi esia o
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ther. So that it was no fuch new thing as Pope Gregory made it, for the Patriarch of Constantinople to be stiled Occumenical Bishop; for that Title was given him by Law many Years before, even from the Time of Justinian; and it is a Vulgar Error in History to date the Original of that Title from the Time of Gregory I. which was in use at least a whole Century before. But Fustinian in another Rescript goes a little farther, and ["] fays expresly, That Constantinople was the Head of all Churches. Which is as much as ever any Council allowed to Rome. that is, a Supremacy in its own Diocese, and a Precedency of Honour in regard that it was the Capial City of the Empire. Equal Privileges are graned to Constantinople upon the same ground, because t was New Rome, and the Royal Seat, as the Coun-Ephracils of Constantinople [w] and Chalcedon, with some Compathers, word it. So that they had Privileges of Hothe were peculiar to those two Sees; the other in a great which neafure common to them and all other Patriarchal arch Churches, except those of Ephesus and Casarea, which, I have often observed, were legally made subordisome here may be defin

Some here may be defirous to Path now, what Authority those Pannish now, what Figure they made in the Church, and that they made in the Church, and that they mere not mere Titular patriarshs.

The Some here may be defined to Sect. 22.

Of subordinate Pannish they made in the Church, and that they mere not mere Titular patriarshs.

Patriarshs.

Patriarshs.

It is a Missale to For, in the Church after they made in the Church, and that they mere not mere Titular patriarshs.

Se&t. 22. they made in the

Un ft. they retained the Name of Exarchs of the Dio-and ele still, and so subscribed themselves in all Coun-

Justi ess omnium aliarum est Caput. [m] Con. Const. Can. 3. Con. halced. Can. 38. Con. Trull. Can. 36. Justin. Novel. 131. Con. the cil .

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cils. As in the 6th General Council, Theodore full scribes himself Metropolitan of Ephisas, and Exami of the Afatick Diocele [x]; and Philalether, Metro politan of Cafarea, and Exarch of the Pontick Die cefe. adly, They always fat and voted in General Councils, next immediately after the five great Pa triarchs, Rome, Constantinople, Alexandria, Antioch, and ferusalem, who by the Canons [7] had Precedence of all the reft. Next to these, before all the Memo politans, the Bishops of Ephesus and Cafarea took place as may be feen in the Subscriptions of the 4th and 6th General [2] Councils. 3dly, They had Power to receive Appeals from Metropolitans which is evident from the same Canons of Chala don, which give [a] the Patriarch of Conftantino Power to take Appeals from them. So that they were not mere Titular Patriarchs, as some in After Ages, but had the Power as well as the Name; the Right of Ordaining Metropolitans, and receiving ultimate Appeals only excepted. But how long the or any others retained their Power, is not my Bull ness here any farther to enquire.

CHAP. XVIII

Of the 'Autoxioaxou.

Sect. I. All Metropolitans anciently filed 'Au-TOREDOLADI.

Mong other Titles which were anciently given t some certain Bishops, we frequent ly meet with the Name 'Aunxieux absolute and independent Bishop

which was not the Name of any one fort of Bishop but given to several upon different Reasons. Fo

& Justin. Novel. 13 r. c. 2. [z] Con. Chalced. Act. 1, & [c] Con. 6. Gen. Act. 18. [c] Con. Chalc, Can. 9, & 17.

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Chap. XVIII. CHRISTIAN CHURCH. 229

first, before the setting up of Patriarchs, all Metropolitans were Autoxioaxor, ordering the Affairs of heir own Province with their Provincial Bishops, and being accountable to no Superior but a Synod. and that in case of Heresie, or some great Crime committed against Religion and the Rules of the Church.

And even after the Advancement of Patriarchs, several Meropolitans continued thus Indeendent; receiving their Ordinaon from their own Provincial wood, and not from any Patrirch; terminating all Controveres in their own Synods, from

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Sea. 2 Some Metropolitans Independent after the Setting up of Patriarchal Power as shafe of Cyprus, Iberia, Armenia, and the Church of Britain:

hich there was no Appeal to any Superior, except General Council, Balfamon reckons among this ort of 'Auronipasos the Metropolitans of Bulgaria, [6] yprus and Iberia. And his Observation is certainly ne of the two last, who were only Metropolicans, et Independent of any Patriarchal or Superior ower. For though the Bishop of Antioch laid claim the Ordination of the Cyprian Bishops in the Counof Ephelus, yet the Council upon hearing the ale, determined against him, making a Decree, That whereas it never had been the Custom for e Bishop of Antioch to ordain Bishops in Cyprus, e Cyprian Bishops should retain their Rights inviolae, and according to Canon and ancient Custom orin Bishops among themselves. And this was again peated and confirmed by the Council of Trubo, [d] quen en after the Cypriots were driven into another Coun-LIGHT y by the Incursions of the Barbarians.

[4] Con. Trull. Can, 19.

Others

^[6] Balfam. in Con. Confran. 1. Can. 2.

Con. Ephef. Act. 7. Decret. de Cypr. Epif.

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Others [e] observe the same Privilege in the like rian Churches, now commonly called Georgians that they never were subject either to the Patriarch of Constantinople, or any other; but all their Bishops being Eighteen in Number, profess absolute Obedience to their own Metropolitan, without any other higher Dependance or Relation.

And this was the Case of the Armenian Churche in the time of Photius, as appears from an ancien Greek Notitia Episcopatuum, cited by Peter de Mara [f] which says it was an Automipal G, and not subject to the Throne of Constantinople, but honour with Independency in respect to St. Gregory of Arm

nia their first Apostle.

And this was also the ancient Liberty of the Bitannick Church, before the coming of Austin the Monk, when the Seven British Bishops, which we all that were then remaining, paid Obedience to the Archbishop of Caer-Leon, and acknowledged no superior in Spirituals above him. As Dinothus the Learned Abbot of Bangor told Austin [g] in the Namos all the Britannick Churches, That they owed nother Obedience to the Pope of Rome, than they do every Godly Christian, to love every one in Degree in persect Charley: Other Obedience that this, they knew none due to him whom he name Pope, &c. But they were under the Governme of the Bishop of Caer-Leon upon Uske, who was the Overseer under God.

Sect. 3.

A 3d fort of 'Aumuspakot, such Bishops as were subject
ro no Metropolitan but

Besides all these there was y a Third sort of 'Approximator, while were such Bishops as were subst to no Metropolitan, but immediately under the Patriarch of the

[8] Spelman. Con. Brit, an. 601. T. 1. p. 108.

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[[]e] Brerewood Enquir. c. 17. Chytræus de Statu Eccles. & [f] Marca de Primat. n. 27. p. 122.

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Diocese, who was to them instead only to the Patriarch of a Metropolitan. Thus for Inof the Diocele. hance in the Patriarchate or large Diocese of Confantinople, the ancient Notitia, published by Leuris [b], reckons 39 such Bishops throughout the everal Provinces: That published by Dr. Beverege counts them Forty one, and the Notitia in Caroas a Sancto Paulo [k] augments the Number to Forvix. The Bishop of Ferusalem is said [1] to have ad Twenty five such Bishopricks in his Patriarchate, nd the Bishop of Antioch Sixteen, as Nilus Doxopain, a Writer of the Eleventh Century, in his Book f the Patriarchal Sees informs us. But what time his fort of Independent Bishopricks were first set upthe Church, is not certain: For the earliest Acount we have of them, is in the Notitia of the Emeror Leo Sapiens, written in the 9th Century, where hey are called Archbishopricks, as in some other Notitia's they are called Metropolitical Sees; though oth these Names were but Titular, for they had no uffragan Bishops under them.

Valefius mentions another fort of A Fourth fort of with were fuch Bi-'Αυπχίραλοι.

ops as were wholly Independent

fall others. As they had no Suffragans under em, so neither did they acknowledge any Superiabove them, whether Metropolitan or Patriarch, any other what soever. Of this fort he reckons e Bishops [m] of Ferusalem, before they were ade anced to Patriarchal Dignity: But in this Instance plainly mistakes, and contradicts St. Ferom, who ys exprelly, that the Bishop of Ferusalem was sub-

[[]b] Leunclav. Jus Gr. Rom. T. r. Lib. 2. p. 88,

^[1] Bevereg. Pandect. T. 2. Not. in Can. 26. Concil. Trull.

^[2] Car. à S. Paulo Append. ad Geogr Sacr. p. 10. [1] Nilus Doxopatr. ap. le Moyne Varia Sacra. T. 1.

[[]m] Valef. Not. in Euseb. Lib. 5. c. 23. See Chap. 17. 5. 7.

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ject to the Bishop of Casarea, as the Metropolitan of all Palestine, and to the Bishop of Antioch as Metro politan of the whole East, as has been noted in the last Chapter. If there were any fuch Bishops as he speaks of, they must be such as the Bishop of Tomin in Scythia, who, as Sozomen [n] notes, was the on ly Bishop of all the Cities of that Province: So that he could neither have any Suffragans under him nor Metropolitan above him. But fuch Instance are very rare, and we scarce meet with such and ther Example in all the History of the Church. have now compleated the Account of Primitive Bi shops, and shewed the Distinctions which were mong them in the external Policy of the Church I proceed in the next place therefore to confider the fecond Order of the Clergy, which is that of Pres byters. not fee Satisman written in this only to the real

CHAP. XIX.

Of Presbyters." Agonin acsant

Sect. 1.

Themeaning of the Name Presbyter.

Themeaning of the borrowed from the Greek Translation of the Old Testament, when it commonly signifies Rulers and Governors, being (as St. Jerom [a] notes) a Name of Office and Dignity, and not a mere Indication of Mens Age: For Elders were chosen, not by their Age, but by the Merits and Wisdom. So that as a Senator among the Romans, and an Alderman in our own Language signifies a Person of such an Order and Station without any regard to his Age, in like manner [n] Sozom. Lib. 6. c. 21. Lib. 7. c. 19. [a] Hieron.

Efai. 3. T. 5. p. 16. in Scripturis Sanchis Presbyteros Merito

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p. nat Presbyter or Elder in the Christian Church is one who is ordained to a certain Office, and authorized by his Quality, not by his Age, to discharge the feveral Duties of that Office and Station, wherein he But I conceite it will not be

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And in this large extensive Sense, tis readily granted by all, that Bishops are sometimes called Pres- hope sometimes called byters in the New Testament : For Probyters the Apostles themselves do not refuse the Title. On the other hand, 'tis the Opinion of many Learned Men, both [6] Ancient and [c] Modern, that Presbyters were sometimes called Bishops, whilst the Bishops that were properly fach. were distinguished by other Titles, as that of Chief Priefts and Apostles, &c. of which I have given a particular Account in one of the preceding Chapters, and there evinced that they who maintained this Identity of Names, did not thence infer an Identity of Offices, but always effeemed Bishops and Presbyters to be diffind Orders.

Here then, taking Presbyters in Sect. 3. the strictest Sense, for those only The Original of the 2d. Order, we must first en- Presbyeers preparly fo quire into their Original. The called. Learned Dr. Hammond [4] advances an Opinion about this Matter, which is something Singular. He afferts, that in Scripture-times the Name of Presbyters belonged principally, if not alone, to Bishops; and that there is no Evidence; that any of this 2d. Order were then instituted, tho foon after, he thinks, before the writing of Ignatim's

Epistles,

[[]b] Chryfoft. Hom, 1, in Phil. 1 Ic Hom. 11. in 1 Tim. 3. Theodoret Com in Phil 1. 1. It in Phil 2 25. & in 1 Tim. 3. 1. Ambrosiaster in Eph. 4. 11. Hieron, Com. in Tit. 2. Ep. 83, ad Ocean. & 85. ad Evagr. [c] Uffer. Differt in Ignat. c. 18. p. 232. It. Orig. of Bish, & Metrop p. 55. Coteler. Not. in Ignat. Ep. ad Magnel. n. 1. [d] Ham. Annot. . Ac. 171.30.

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Epiffles, there were such instituted in all Churches. The Authorities he builds upon are Clemens Romanus, and Epiphanius, who fay, that in some Churches at first there were Bishops and Deacons, without any Presbyters. But I conceive it will not hence follow. that it was so in all Churches: Nor does Epiphanius maintain that, but the contrary, That as in some Churches [e] there were only Bishops and Deacons, fo in others there were only Presbyters and Deacons; and that in large and populous Churches the Apofiles settled both Bishops, Presbyters and Deacons; as at Epbesus, where Timothy was Bishop, and had Presbyters subject to him; which Epiphanius proves from Scripture: That a Bishop and Presbyter, says he, are not the same, the Apostle informs us, when writing to Timothy, who was a Bishop, he bids him not rebuke an Elder, but intreat him as a Father. How comes the Bishop to be concerned not to rebuke an Elder, if he had no Power over an Elder? In like manner the Apostle says, Against an Elder receive not an Accusation, but before two or three Witnesses: But he never said to any Presbyter, Receive not an Accusation against a Bishop; nor did he ever write to any Presbyter, not to rebuke a Bishop. This plainly implies, that in all fuch large and populous Churches as that of Ephefus, according to Epiphanius, all the three Orders of Bishops, Presbyters and Deacons, were fettled by the Apostles; though the smaller Churches were differently supplied at first, some only with Presbyters and Deacons, before Bishops were constituted in them, and others only with Bishops and Deacons, without any Presbyters. For all Churches had not immediately all the same Church-Officers upon their first Foundation, but Time was required to compleat their

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[[] Epiph. Her. 75, Aerian. n. 5.

Chap. XIX. CHRISTIAN CHURCH 235

Constitution, as Bishop Pearson [f] has observed on this very Passage of Epiphanius.

Admitting then that Presbyters, as well as Bishops, were originally settled in the Church by the Aposses, we are next to enquire into

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Sect. 4.
The Powers and Prisvileges of Presbysers.

the Power and Privileges that were proper to their Order. And here I shall have occasion to fay the less, having already shewed * what Offices they might perform by vertue of their ordinary Power, only acting in Dependance on, and Subordination to their Bishop, as the Supreme Minister of the Church: They might Baptize, Preach, Confecrate and Administer the Eucharist, &c. in the Bishop's Absence. or in his Presence, if he authorized and deputed them, as has been noted before: They might also reconcile Penitents, and grant them Absolution in the Bishop's Absence: And some think they had Power likewise to Confirm in Cases of Necessity, by special License and Delegation. But these two things will be confidered and discussed more particularly hereafter, when we come to treat of Discipline and Confirmation. What is farther to be noted in this Place, is the Honour and Respect that was paid to them, acting in Conjunction with their Bishop, who scarce did any thing in the Administration and Government of the Church, without the Advice, Consent, and amicable Concurrence of his Presbyters.

Hence it was that Presbyters were allowed to fit together with the Bishop in the Church (which Privilege was never allowed to Deacons): And their Seats were

Sect. 5.
Presbyters allowed
to fit with the Bishop
on Thrones in the
Church.

[[]f] Pearson. Vind. Ignat. Par. 2. c. 13. p. 412. In aliquibus Ecclesiis ab origine fuisse Presbyteros, nondum constitutis Episcopis; in aliquibus Episcopos, nondum constitutis Presbyteris.

* Sue before Chap. 3.

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dignified with the Name of Thrones as the Bishop's was, only with this difference, that his was the High Throne, and theirs the Second Thrones. on to this, Gregory Nazianzen [g] speaking of his own Ordination to the Degree of Presbyter, fays, His Father who ordained him, brought him by Violence to the Second Thrones. And in his Vision concerning the Church of Anastasia [b], he thus represents the several Orders of the Church: Methought I faw my felf (the Bishop) sitting on the High Throne, and the Presbyters, that is, the Guides of the Christian Flock, fitting on both fides by me on lower Thrones, and the Deacons standing by them. this we may understand what Constantine meant in his Letter [i] to Chrestus Bishop of Syracuse, when giving him a Summons to the Council of Arles, he bids him also bring with him two of the Second Throne, that is, two Presbyters: And what Eulebius means by those Words in his Panegyrick [k] upon the Temple of Paulinus, where he fays, he Beautified and Adorned the Structure with Thrones let up on high, for the Honour of the Presidents or Rulers. which it is plain he means the Thrones of the Prefbyters, as well as the Bishop: For they were both exalted above the Seats of the Common People. Nay, both the Name and Thing was then so usual, that Aerius drew it into an Argument [1], to prove the Identity and Parity of Bishops and Presbyters: A Bishop sits upon a Throne, and so does a Presbyter likewise. Which though it be but a very lame and foolish Argument to prove what he intended, yet it is a plain Intimation of what has here been

[1] Epiphan. Hær. 75. Acrian.

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[[]g] Naz. Carm. de Vita, raund Cialus els Schrieges Gebrus.
[b] Id. Somn. de Ecclesia Anastasia. Orat. 20. de Laud. Bassil. p. 310. Schriege fra Fedras.
[i] Ap. Euseb. lib. 10. C. 5.
[ii] Ap. Euseb. lib. 10. C. 4.

Chap. XIX. CHRISTIAN CHURCH. 237

noted, to have been the then known Custom and Practice of the Church: And little regard is to be had to those Modern Authors, who pretend to say, that Presbyters had not Power to sit in the Presence of their Bishops; which is consuted by the Acts and Canons [m] almost of every Council, and the Writings of every ancient Author, in which nothing more commonly occurs than the Phrases, Consessar Presbyterorum, and sedere in Presbyteri, importing the Custom and Privilege whereof we are now speaking.

There is one thing farther to be noted concerning the manner of their Sitting, which was on each hand of the Bishop, in the form or figure of a Semicircle; which is described by the Author [#] of the Constitutions under the Name

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Sect. 6.
The form of their fitting in a Semicircle: Whence they were called Corona Pre-byterii.

the Constitutions under the Name of Clemens Romanus, and Gregory Nazianzen, and others. Whence as
the Bishop's Throne is called the Middle Throne,
or the Middle Seat by Theodoret [o] and the Constitutions: So for the same Reason Ignatius [p] and the
Constitutions [q] term the Presbyters the Spiritual
Crown or Circle of the Presbytery, and the Crown
of the Church: Unless we will take this for a Metaphorical Expression, to denote only that Presbyters united with their Bishop, were the Glory of the
Church.

This Honour was done them in regard to their Authority in the Church, wherein they were con-

Sect. 7.
Presbysers the Ecclefiaftical Senate, or
Council of the Church,

[[]m] Con. Carthag. 4. c. 35, 36. Euseb. lib. 6. c. 20. Origen. Hom. 2. in Cantic. Con. Laodic. c. 55. Constit. Apost. lib. 2. c. 57. Con. Ancyr. c. 18. [n] Constit. Apost. lib. 2. c. 57. Kei Sw 3 wings of 88 Programs Octor, &cc. [o] Theod. Hist. lib. 5. c. 3. Owing Own Own. [p] Ignat. Ep. ad Magnes. n. 13. wyd. mankov sipavov The necessary on the constitut. lib. 2. c. 28. sepavov on nanosa. sidered

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whom the Bishop confulted and advised with upon all Occasions. senate, or Council to the Bishop, who scarce did any thing of great Weight and Moment without ask-

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ing their Advice, and taking their Consent, to give the greater Force and Authority to all publick Ads done in the Name of the Church. Upon which Account, St. Chrysoftom [r] and Synesius [s] stile them the Court or Sanhedrim of the Presbyters; and Cyprian [t] the Sacred and Venerable Bench of the Clergy; St. Jerom [u] and others [w], the Churches Senate, and the Senate of Christ; Origen [x] and the Author of the [y] Constitutions, The Bishop's Counsellors, and the Council of the Church: Because though the Bishop was Prince and Head of this Ecclesiastical Senate, and nothing could regularly be done without him; yet neither did he ordinarily do any publick Act, relating to the Government or Discipline of the Church without their Advice and Assistance.

Sect. 8.

Some Evidences out of Ignatius and Cyprian, of the Power and Prerogatives of Presbyters in Conjunction with the Bishop.

The first Ages afford the most pregnant Proofs of this Divine Harmony between the Bishop and his Presbyters. For any one that ever looked into the Writings of Cyprian, must acknowledge, that at Rome and Carthage, the two great

Churches of the West, all things were thus transact-

[y] Conft. Apost. lib. 2. c. 38. σύμθελοι το δητσκόπε, συνέδριον ε) θελή δ δικκλησίας.

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[[]r] Chrys. de Sacerdot. lib. 3. c. 15. 10 1 aper Curiper ouris [1] Synef. Ep. 67. ad Theoph. [#] Cypr. Ep. 55. Spiov. al. 59. ad Cornel. Cleri Sacrum venerandumq; Consessum. Con-Episcopus in Consessu Presbyterorum subcil. Carth. 4. c. 35. [u] Hieron. in Esai. 3. Tom. 5. p. 17. limior fedeat, &c. Et nos habemus in Ecclesia senatum nostrum, Cœtum Presbyte-[w] Pius Ep. 2. ad Just. Vien. Salutat te senatus rorum. pauper Christi apud Romam constitutus. [x] Orig. Com. in Mat. Cun Enganoing. Pearson. Vind. Ignat. par. r. c. 11. p. 321. Hi autem Galdrai Christiani sane fuerunt Presbyteri.

Chap. XIX. CHRISTIAN CHURCH 239

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ed by joint Consent: The Bishop with his Clergy did communi Consilio [2] ponderare, weigh things by common Advice and Deliberation; whether it was in the Ordinations of the Clergy; (for Cyprian would not so much as ordain a Subdeacon or a Reader without their Consent;) Or whether it was in the Exercise of Discipline and Reconciliation of Penitents, Cyprian declares [a] his Resolution to do all' by common Confent. And so Cornelius at the same time acted at Rome: For when Maximus and the rest of the Confessors, who had sided with Novatian, came afterward and made Confession of their Error, and defired to be admitted again into the Communion of the Church, Cornelius would do nothing in it, till he had first called a Presbytery, and taken both their Advice and Consent [b] in the Affair. that he might proceed according to their unanimous Resolution. Cyprian in several other of his Epistles [1], speaks of the same Deference paid to his Presbyery, and in one Place he more particularly tells them, that it was a Law and a Rule [d] that he had laid down to himself, from the first entrance on his Bihoprick, that he would do nothing without their Advice, and the Consent of the People. Epiphanius observes the same Practice at Ephesus in the Condemnation of Noeius: For first, he fays, he was convened

[[]z] Cypr. Ep. 33. al. 38. ad. Cler. In Ordinationibus clericis folemus vos ante confulere, & mores ac merita fingulorum communi Confilio ponderare. [a] Id. Ep. 6.al. 14. ad Cler. Ut ea quæ circa Ecclesiæ Gubernaculum utilitas communis exposcit, tractare simul, & plurimorum Consilio examinata limare possemus. [6] Cornel. Ep. 46. al. 49. ad Cypr. p. 92. Omni actu ad me perlato, placuit contrahi Presbyterium -- - - ut firmato confilio, quid circa Personam eorum observari deberet, Consensu omnium statueretur. [c] Cypr. Ep. 24. al. 29. [d] Cypr. Ep. 6. al. 14. Quando ad Cler. Ep. 32. ad Cler. à Primordio Episcopatus mei statuerim, nihil sine Consilio vestro, & sine Consensu Plebis, mea privata Sententia gerere: Sed cum ad vos per Dei gratiam venero - - in commune tractabimue.

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before the Presbytery [e], and then again upon a Relapse by them expelled the Church. Which at least must mean, that the Bishop and his Presbyten joined together in this Ecclesiastical Censure. like manner speaking of the first Condemnation of Arius, he says, Alexander Bishop of Alexandria [f] called a Presbytery against him, before whom, and some Bishops then present, he examined him, and expelled him. Cotelerius in his Notes upon the Confi tutions, has published, from an ancient Manuscript, one of the Forms of Arius's Deposition [8], which may give some light to this Matter. For thereby it appears, that when Alexander sent forth his Circular Letters to all other Bishops against Arius, he first furnmoned all the Presbyters and Deacons of Alexandria, and Region of Mareotes, not only to hear what he had written, but also to testify their Consent to it, and declare that they agreed with him in the Condemnation of Arius. From whence we learn, that though the Deposition was properly the Bishops Ad. yet to have it done with the greater Solemnity, the Confent both of the Presbyters and Deacons was required to it. And thus it was also in the Condemnation of Origen: The Council of Alexandria, which expelled him the City, was composed both of Bishops and Presbyters, who decreed that he should remove from Alexandria, and neither teach nor inhabit there, as Pamphilus [h] relates in the fecond Book

[e] Epiph. Hær. 57. n. 1. ohi weenkurrein a jewy . Ibid. a

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[[]f] Epiph. Hær. 69. Arian. n. 3. ovy waker) to sees Cutique,

of his Apology for Origen, some Fragments of which are preserved in Photius. The Council of Rome, that was gathered against Novatian, consisted of sixty Bishops, and many more [i] Presbyters and Deacons. The first Council of Antioch, that was held against Paulus Samosatensis, had also [k] Presbyters and Deacons in it; The Name of one of them, Malchion a Presbyter of Antioch, is still remaining in the Synodical Epistle among the Bishops in the In-

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From all which it appears, that this was an ancient Privilege of Presbyters to fit and deliberate with Bishops, both in their Consistorial and Provincial Councils. And if we ascend yet higher, we shall find Matters always thus transacted in the Church ab Origine; as appears from Ignatius, whose Writings (as a Learned Man observes [1], speak as much for the Honour of the Presbytery, as they do for the Superiority of Episcopacy: No ancient Author having given fo many great and noble Characters of the Presbytery, as he does. For which reason it conerns those, who are most zealous for the Honour and Authority of Presbyters, to look upon Ignatius sone of the best Asserters and Defenders of their Power and Reputation. For he always joins the Bishops and Presbyters together, as presiding over he Church, the one in the Place of God and Jesus thrift, and the other as the great Council of God the room of the Apostles. Thus in his Epistle [m]

[i] Eufeb. lib. 6 c. 43. [k] Eufeb. lib. 7. c. 28.

[m] Ignat. Ep. ad Ephel. n. 1. τωστασόμιψοι τω έπισκόπο κ)

^[1] Pearson. Vind. Ignat. Par. 2. c. 16. p. 428. Si quid ego in ac re intelligo, quicunq; Presbyterali Dignitati Auctoritatique axime student, non habent sue Existimationis firmius aut solius Fundamentum, quam Epistolas Sancti Ignatii nostri: Neq; im in ullo vere antiquo Scriptore extra has Epistolas tot ac nta Presbyteratus Præconia invenient, neq; illius Ordinis honomine Episcopatus Prærogativa ullibi constitutum reperient.

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to the Epbesians, he bids them be subject to the Bishop and the Presbytery: And in his Epiffle to the Magnesians [1], he commends Sotion the Deacon, because he was subject to the Bishop as the Gist of God, and to the Presbytery, as the Law of Christ. And a little after in the same Epistle, he speaks of the Bishop as presiding [o] in the place of God, and the Presbyters in the place of the Council of Apofiles. So in his Epistle to the Trallians [p], he bids them be subject to the Presbytery, as to the Apostle of Fests Christ. And again, Reverence the [9] Pres. byters, as the Council of God, and the united Company of Apostles: Without which no Church is called a Church. Several other Paffages of the fame Importance may be feen in his Epistles to Polycan and the Church of [r] Smyrna.

Sect. 9 The Power of Prefbyters thought by some to be a little diminished in the 4th Century.

And indeed all his Epiffles are fo full of great Elogium's of the Prefbytery, as acting in the Nature of an Ecclefiastical Senate together with the Bishop, that our late Learned Defender of those Epistle thence concludes, That the Power 1

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and Privileges of Presbyteries was greater in the 21 Century, when Ignatius lived, than in the 4th Age of the Church, when he thinks the Power and Au thority of Presbyteries was a little funk and dimi nished over all the World, and even at Alexandria felf, where it had most of all flourished. And this he makes an Argument of the Antiquity of those E pistles, that they were the Genuine Product of Igna time, because no one of the 4th Age would have g

[[]o] Ep. ad Magnef. n. [n] Ep. ad Magnef. n. 2. Περια θημικό ε έπισκόπε είς τόπον Θεε, κὶ το πρεσουτέρων είς τόπ [p] Ep. ad Trall. n. 2. TTOTEL 254 owedpix of Amosonav. τω πρεστυτερίω ως τοίς 'Αποςόλοις. [g] Ibid. n. 3. 'Ω σωνέθριον Θεβ, κ) ως σωνθεσμον 'Αποςόλων. Χωείς τέτων οκκλικ [r] Ep. ad Polycarp. n. 7. Ep. ad Smyrn. n. 8. In. 6.

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ven fuch Encomiums of the Presbytery, or armed them with fo great Authority and Power. shall not dispute this Matter, not enter upon any nice Comparison of the different Powers of Presbyters in these two Ages, but only represent to the Reader what Privileges still remained to them in the 4th

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And here it cannot be denied, but that in this Age, in the Ordination of a Presbyter, all the Prefbyters that were present were allowed, nay even required to join with the Bishop in Imposition of

Sect. 10. Yet fill they were admitted to join with the Bishop in the Ima position of Hands in the Ordination of Presbyters.

Hands upon the Party to be ordained. That it was so in the African Churches is beyond all Dispute: For in the 4th Council of Carthage [t], there is a Canon expresly enjoining it: When a Presbyter is ordained, while the Bishop pronounces the Benediction, and lays his Hand upon his Head, all the Presbyters that are present shall lay their Hands by he Bishop's Hand upon his Head also. And this in istles all likelihood was the Universal Practice of the ower Church. For in the Constitutions of the Church of the 2d Alexandria [u], there is a Rule to the same purpose. In the Latin Church the Decree of the Countil of Carthage seems also to have prevailed, because dimit is inserted into their Canon Law by Gratian | w]

and

^[1] Pearson. Vindic Ignat. Par. 2. C. 16. p. 428. Nemo tam ose E eris Ecclesie remporibus -- Presbyterium tot laudibus cumulas-t, tanta auctoritate armasset, cujus potestas ea Tempestate, eti-m Alexandria, ubi maxime storuerat, tantopere imminuta est. ave g [t] Con. Carth. 4. c. 3. Presbyter cum ordinatur, Episcopo eum es. n. medicente, & manum super caput ejus tenente, etiam omnes tesbyteri, qui præsentes sunt, manus suas juxta manum Episcois non super caput illius teneant. [w] Eccl Alex. Constit. c. 6. ap. Beareg. Not. in Canon Apost. c. 2. Cum vult Episcopus ordinare tesbyterum, manum suam capiti ejus imponat, simulg; omnes resbyteri istad tangant. [w] Grat. Dist. 23. c. 8. Ivo n. 8. ert. 6. c. 12.

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and other Collectors, from whence it became the common Practice of our own Church, which is continued to this Day. Some ancient Canons [x] indeed fay, That one Bishop alone shall ordain a Presbyter: But that is not said to exclude Presbyters from assisting, but only to put a difference between the Ordination of a Bishop and a Presbyter: For the Ordination of a Bishop could not regularly be performed without the concurrence of three Bishops with the Metropolitan; but a Presbyter might be ordained by a single Bishop, without any other Assistance, save that of his Presbyters joining with him. And this plainly appears to have been the Practice of the 4th Century.

Sell. 11.

And allowed to fit
in Confisory with
their Bishops.

It is farther evident from the Records of the same Age, that Presbyters had still the Privilege of sitting in Consistory with their Bishops. For Pope Siricius in the

latter end of this Century acted as Cornelius had done before him. When he went about to condemn the Errors of Jovinian, he first called [y] a Presbytery, and with their Advice, censured his Doctrines, and then with the Consent of the Deacons also, and the rest of the Clergy, expelled him the Church. And so likewise Synesius Bishop of Ptolemais proceeded against Andronicus the Impious and Blaspheming Presect of Pentapolis: He first laid open his horrible Crimes before the Consistory of his Church, and then with their Consent pronounced the Sentence of Excommunication against him; which he therefore calls

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the Act of the Confistory 2 or Sanbedrim of Proleman, in the Circular Letters which he wrote to give notice of his Excommunication to other Churches Baronius indeed, and the common Editors of the Councils reckon this by mistake among the Provincial Synods: But it appears evidently from Synefius! that it was only the private Confistory of the Church of Ptolemais: For he fays expresly [a], the Church of Ptolemais gave notice of this Excommunication to all her Sister-Churches throughout the World, requiring them to hold Andronicus Excommunicated. and not to despise her Act, as being only a poor Church in a small City. Which agrees very well with he State of a private Confiftory, but is not spoken in he Stile of a Provincial Council.

Yet this is not faid with any de- Sect. 12. ign to deny that Presbyters were As also in Provinallowed to fit in Provincial Synods: sial Councils.

For there are undeniable Evidences of their enjoyng this Privilege within the compass of the fourth Century, and After-Ages also. In the Council of diberis, which was held in the beginning of the 416 age, there were no less than 36 Presbyters b fiting together with the Bishops, as is expresly said in he Ads of the Council. The first Council of Arles, alled by Constantine, had also several Presbyters in ir, he Names of many of which are loft, as are also the names of most of the Bishops, who were Two Hunred, yet the Names of Fifteen Presbyters | are fill emaining. And it is observable, that in Constantine's ractoria, or Letters of Summons, the Presbyters as

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[[]z] Synef. Ep. 57. p. 190. Nuni 3 decho owied prov warna 36 2 And egrine mariar, ansour. la] Id. Ep. 58. p. 199. [b] Con. Eliber. Proæm. Residentibus etiam 36 al. 26. Presby ris, adstantibus Diaconibus & omni Plebe. [1] Con. Arelat. in Catalogo eorum qui Concilio interfuerunt. In Edit. Crab. ale vocat. Secundum. Coeffiction, à Lobis promulgato, libiteripit. Retrits ilamaic Conflictan, à pap. Ep. B. au garo Subleripit.

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well as Bishops were called by Imperial Edict to at tend at that Council; if we may judge of all the rest by that one Example which remains upon Record in Eusebius : For there in the Letter fent to Summon Chrestus Bishop of Syracuse, Orders are given him [d] to bring along with him two of the fe cond Throne; which Phrase, as has been observed whi before, denotes two Presbyters. So that from hence it is clear, that Presbyters were then privileged to that fit in Council with their Bishops, and that by Imper hop rial Edict. In Justellus's Bibliotheca Juris Canonic, of a there are three or four Roman Councils, where the in we Presbyters are particularly mentioned as Sitting, and sens fometimes Voting with the Bishops. In the Council under Hilarius, An. 461. the Presbyters of Rom Galifical state of together with the Bishops, and the Dear is cons flood by them. So again in the Council up and der Felix, An. 487. [f] the Names of Seventy in ad l Presbyters are mentioned that fat together with the inci Bishops in Council, the Deacons as before standing Bu by them. And in the Council under Symmachus oun An. 499. Sixty seven Presbyters and six Deacons sub ant scribed in the very same [g] Form of Words as the a Bishops did. In another Council under the sam ncien Symmaebus, An. 502. Thirty six Presbyters [b] ar erso named, who sat therein. And in the Council under fore Gregory the 11d. An. 715. the Bishops, Presbyters an ound Deacons all subscribe in the [i] same Form to the der Decrees then published by them all together. bbot

fal Euleb. lib. 10. c. 5. Ev diza oranto is No zinva il cara di dirips Seórs. [e] Con. Rom. ap. Justel. Tom. r. p. 250. R [l] Confidentibus etiam universis Presbyteris, adstantibus quoq; Diacor entibor. [f] Ibid. p. 255. [g] Ibid. p. 259. Subscripserunt Probyteri numero, 67. Cælius Laurentius Archipresbyter Tit Praxedis hic subscrips & consensi Synodalibus Constitutis, atq; hac me profiteor manere Sententia, &c. [b] Ibid. p. 261. Redentibus etiam Presbyteris, Projectitio, Martino, &c. Adstantibation; Diaconis. [i] Ibid. p. 274. Sissinaius Presbyter hac. I. C. Constituto, à nobis promulgato, subscripsi. Petrus Archidia et. p. nus auic Constituto, à nobis promulgato Subscripsi. [d] Eufeb. lib, 10. c. 5. Eu digas orauto is die pintas the nus huic Constituto, à nobis promulgato Subscripsi.

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The like Instances may be seen in the first Councils [k] of Toledo, and Bracara [1], where we may also observe the difference made between Presbyters and Deacons; That the Presbyters are always repre-igned fented as fitting together with their Bishops, but the Deacons only standing by to attend them. All which notwithstanding, Cellotius the Jesuit, and some others of that Strain, have the Considence to affert, that Presbyters were never allowed to sit with Binpe hops in their Councils. Bellarmin [m] does not go hops in their Councils. Bellarmin [m] does not go omit, to far, but only denies them a Decitive Voice there is the in which Affertion he is opposed, not only by the and generality of Protestant [n] Writers, but also by Haroun ertus [o] and other Learned Defenders [p] of the Rom fallican Liberties in his own Communion. So that Dear is agreed on all hands by unprejudiced Writers, and curious searchers of Antiquity, that Presbyters is ad liberty to sit and deliberate with Bishops in Prohibition of the But as to General or Universal councils, there are some Protesial ant Writers, who seem to make Gouncils likewise. In a Dispute, whether Presbyters same neighbor of the Gouncils likewise.

fam nciently were allowed to fit in them. A Learned of ar erfon [q] of our own Church fays, It was never under fore heard of, that Priefts did fit in Occumenical resan buncils, meaning, before the Council of Lateran to the nder Calliftus the Second, Ann. 1123. where 600 bbots were present. But I see no reason why we

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may

go. R [t] Con. Tolet. 1. Convenientibus Episcopis in Ecclesia-... ConDiacor entibus Presbyteris, adstantibus Diaconis, &c. [t] Con. Bracar.
Consideratibus simul Episcopis, præsentibus quoq; Presbyteris,
Tit stantibusq; Ministris, vel universo Clero. [m] Bellarm. de Con, atq; lib. 1. c. 15. [n] Morton. Apol. Cathol. Part. 2. lib. 4. c. 8.

1. Re hitaker de Concil. Quæst. 3. [o] Habertus Not. in lib. Pontif.

tentibus cor. p. 175. [p] Ranchin Review of the Council of Trent.

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may not reckon the first Council of Arles a General Council, if a Multitude of Bishops from from all Quarters can make it fo: For there were 200 Bishom present; and as I noted before, several Presbyten were ordered to come along with them. However the Council of Constantinople, An. 381. is reckoned by all a General Council (though there were but 150 Bishops in it): And there we find three Presbyten together [r] subscribing among the Bishops also The Learned Habertus [s] gives feveral other Inflan ces out of the Council of Chalcedon, the Second Council of Nice, the Eighth Council called against Photius, and others. From all which, and what ha here been alledged, it must be concluded, that Pres byters had anciently the Privilege of Sitting and Voting also in General Councils.

Sect. 14.
Of the Titles of Honour given to Presbyters, as well as Bishops,
and what difference
there was between
them as applied to
both.

These Prerogatives of Presby ters, being thus allowed in so ma ny Cases to act in Conjunction with their Bishops, advanced their Character and Reputation ver high, and made them of great Esteem in the Church: Insomuce that many of the same Titles of

Honour, which were given to Bishops, were with a little Variation given to Presbyters also. Hence they are called nesserous, by Synesius t and Eusebing nesserous by Nazianzen [u] and Basil; nessel, the Chrysostom [w] and Nazianzen likewise: Which Names answer to the Titles of Prapositi and Antistes in Latin, and signify Presidents, or Rulers at Governors of the People. I know indeed som

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[[]r] Con. Constantin. Tom. 2. p. 957. Tyrannus Presbyter Amorii: Auxanon Presbyter Apameæ: Helladius Presbyter Comanensis. [s] Habert. Not. in Pontif. p. 175. [s] Synes. 12. Euseb. lib. 10. c. 4. [s] Naz. Orat. 1. Basil. Reg. Moral. [w] Chrys. Hom. 11. in 1 Tim. 4. 1. Naz. Orat. 1. p. 37.

Chap. XIX. CHRISTIAN CHURCH. 249

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37. Learn Learned Persons [x] are of Opinion, that the Name Antistes is never given to any Presbyter by any ancient Writer. But this Affertion must be understood with a little Qualification: Otherwise it will not be exactly true: For Hilarius Sardus [7] speaking of Presbyters, against whom a Bishop is not to receive an Accusation, but before two or three Witnesses, gives them expresly the Title of Antistites Dei. So does also the Author [z] of the Questions upon the Old and New Testament, under the Name of St. Austin. And though Prapositi in Cyprian's Epistles commonly fignifies Bishops, yet it does not always fo: For the Presbyters of Rome writing [a] to the Clergy of Carthage, stile themselves Prapositi, and Celerinus [b] in his Epistle to Lucian gives them the same Title. But Sidonius Apollinaris [c] fets this Matter right, when he teacheth us to diffinguish between an Antifes of the first Order, and an Antifes of the second; which Distinction, whenever Presbyters are called Antistites, if it be not expressed, is always to be understood. Therefore Blondel argues very loofly, when he would infer from this Community of Names and Titles, that Bishops and Presbyters were but one and the same Order. Which might as well be inferred from the Name, Sacerdotes. Priests, which so frequently occurs in the anci-

[c] Sidon. lib. 4. Ep. 11. Antistes fuit ordine in fecundo, Fra-

t'em fasce levans Episcopali.

[[]x] Bevereg. Not. in Concil. Ancyr. c. 13. Neq; enim Presbyter unquam Antiftes dicitur. [y] Ambrof.al. Hilar. Com. in 1 Tim. 5. Hujus Ordinis fublimis honor est; hujusmodi enim Vicarii sunt Christi: Idcirco non facile de bac Persona Accusatio debet admitti. Incredibile enim debet videri, istum qui Dei Antistes est, criminose versatum. [z] Aug. Quæst. Vet. & Nov. Test. c. 101. Propter quod Antistites Dei sunt, in Domo Dei & in honore Christi cum dignitate consistunt. [a] Ep. 3. al. 8. ap. Cyprian. Cum incumbat nobis qui videmur Præpositi esse, & vice Pastoris custodire Gregem. [b] Celerin. Ep. 21. ap. Cypr. Præceperunt eas Præpositi tantisper sic esse, donec Episcopus constituatur.

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ent Writers; and as Cyprian observes, [d] denotes an Honour common both to Bishops and Presbyters: Though when there was occasion to speak more ac. curately and diffinally of Bishops, their Appropriate Title was that of Summi Sacerdotes, Chief Priefts, to diffinguish them from those of the Inferior Order. as I have shewed before in speaking of the Titles of Bishops; to which I shall only add here the Testimony of Opeatus, who [e] gives both Bishops, Priests and Deacons, the Name of Priefts, and their Office the Name of Priesthood; but with this difference. that the Deacons were only in the third Degree of Priefthood, and the Presbyters in the second, but the Bishops were the Heads and Chief of all. From whence it is plain, that if a bare Community of Names argued an Identity of Offices, one might as well infer, that Bishops and Deacons, or Presbyters and Deacons were but one and the same Order. because they share in the same common Titles of Priest and Priesthood.

Sect. 15.
In what sense Bishops, Presbyters and
Deacons, called Priests
by Optatus.

If here it be enquired, as it is very natural to ask the Question, Why Optatus gives all the three Orders of Bishops, Presbyters, and Deacons, the Title of Priesthood? The Answer is plain and obvious:

Because according to him every Order had its share, though in different Degrees, in the Christian Priesthood. Which is not, as some imagine, a Power to offer Christ's Body and Blood really upon the Altar,

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[[]d] Cypr. Ep. 58. al. 61. ad Lucium, p. 145. Presbyteri cum Episcopo sacerdotali Honore conjuncti. [e] Optat. lib. 1. p. 39. Quid commemorem Diaconos in tertio? Quid Presbyteros in secundo Sacerdotio constitutos? Ipsi Apices & Principes omnium, aliqui Episcopi illis temporibus--Instrumenta Divinæ Legis impie tradiderunt. Confer. Hieron, Epist. 27. Where he calls Presbyters Secundi Ordinis Sacerdotes.

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as a Propitiatory Sacrifice for the Quick and Dead: (which is fuch a Notion of the Christian Priesthood. as no ancient Author or Ritual ever mentions): But it confifts in a Power and Authority to minister publickly according to God's Appointment in Holy Things, or Things pertaining to God. And there are several Parts of this Power, according to the different Participation of which, in the Opinion of Optatus, Bishops, Presbyters, and Deacons had each their respective Share in the Priesthood. Thus it was one Act of the Priefts Office to offer up the Sacrifice of the Peoples Prayers, Praises, and Thanks givings to God, as their Mouth and Orator, and to make Intercession to God for them; another part of the Office was in God's Name to bless the People particularly by admitting them to the Benefit and Privilege of Remission of Sins by Spiritual Regeneration or Baptism. And thus far Deacons were anciently allowed to minister in Holy Things, as Mediators between God and the People. Upon which Account a late Learned Writer [f] joins entirely with Optatus, in declaring Deacons to be Sharers in this lowest Degree of the Christian Priesthood. Above this was the Power of offering up to God the Peoples Sacrifices at the Altar; that is, as Mr. Mede and others explain them, first the Eucharistical Oblations of Bread and Wine, to agnize or acknowledge God to be the Lord of the Creatures: then the Sacrifice of Prayer and Thankfgiving in Commemoration of Christ's Bloody Sacrifice upon the Crofs, Mystically represented in the Creatures of Bread and Wine; which whole facred Action was commonly called the Christians Reasonable and Unbloody Sacrifice, or the Sacrifice or the Altar. Now

[[]f] Dr. Hicks's Discourse of the Christian Priesthood, c. 2. §. 5. p. 33. [g] Mede Christ. Sacrif. c. 2. p. 356. Hicks ibid. p 49. with many others cited by him.

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the Deacons (as we shall see in the next Chapter) were never allowed to offer these Oblations at the Altar, but it was always a peculiar Act of the Presbyters Office, which was therefore reckoned a fuperior Degree of the Priesthood. Another Act of the Prieftly Office was to interpret the Mind and Will of God to the People; as also to bless them solemnly in his Name, and upon Confession and Repentance grant them Ministerial Absolution: And these being also the ordinary Offices of Presbyters, they gave them a farther Title to the Priesthood. All these Offices, and some more the * Bishops could perform, fuch as the folemn Confecration or Benediction of Persons set apart for the Ministry, &c. which together with their Spiritual Jurisdiction, or Power of Ruling and Governing the Church, as Vicars of Christ, gave them a Title to a yet higher Degree of the Christian Priesthood; whence as I noted before, they were called Chief Priests, Primi Sacerdotes, Summi Sacerdotes, Principes Sacerdotum, and Pontifices Maximi. I know indeed, Albaspiny and several others of the Roman [b] Communion make a Distinaion between the Prelatical and Sacerdotal Office in a Bishop, which is invented to serve some peculiar Hypotheses of their own; as 1/2, That a Bishop differs nothing from a Presbyter as he is a Priest; 2dh, That Bishop and Presbyter are but one Sacerdotal Order; and adly, That the proper Notion and Specifick Character of the Sacerdotal Order, is a Power to offer Christ's Body and Blood, as a propitiatory Sacrifice for the Quick and Dead: All which are contrary to the plain Sense of Antiquity, which knew no fuch Specifick Character of the Sacerdotal Order, nor ever dreamt of Bishops and Presbyten

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^{*} Ίερυργείν το εναγγέλιον Epiphanius calls is. Hær. 79.η. 3. before Chap. 2. Sect. 6. [b] Bellarm. de Cleric, lib. 1. c. 11. See before Chap. 2. Sect. 6. Canifius Catech. de Sacram. Ord. Sect. 4. being

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being but one Order in reference to the Priesthood; but always spake of them as distinct Orders, and placed their Distinction in their enjoying different powers of the Priesthood, making Presbyters only the d Order, and 2d Priesthood, Secundus Ordo & Secundum, sacerdotium, and Bishops the first; and afferting that he Juridical Acts of a Bishop, were also Sacerdoral, or Acts of a Superior Degree of the Christian Priestnood peculiar to his Order. St. Cyprian [i] scruples: not to call fuch Acts, Sacerdotii Vigor, the Vigor and Power of the Episcopal Priesthood, speaking of the Power and Jurisdiction which he had as the Priest f God, to punish Presbyters and Deacons that were inder him; which he had improperly called the Power of his Priesthood, had his Jurisdiction and riesthood been two different Powers in him. may ferve at once to caution the Reader against hat subtle Distinction of the Romanists, and give him a short Account both of the Nature, and diffeent Degrees of the Christian Priesthood.

There is another Name fremently occurring in the Greek Sect. 16. Writers, when they speak of Chri- Mediators between fian Priests, which will deserve God and Men. obe explained: That is the Name,

Why Priests called

นตัว Mediators between God and Men, a Title given them by the Author of the Constitutions [k], s also by Origen, Chrysoftom, Basil, Isidore of Pelusim, and many others, whose Authorities are collect-The Latin Writers are more d by [1] Cotelerius. paring in the use of this Term: For except St. Jeom, Cotelerius could find none that used it. St. Auin is fo far from using it, that he condemns it

[[]i] Cypr. Ep. 15. al. 20. p. 42. ed. Ox. [k] Constit. Apost. ib. a. c. 25. [1] Coteler. Not. ibid,

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m as intolerable in Parmenian the Donatift, who had faid. That the Bilhop was Mediator between God and the People. And indeed there is a fenfe in which it is intolerable to fay, There is any other Mediator besides one, the Man Christ Jesus. But the Greek Fathers used the Word in a qualified Sense, not for an Authentick Mediator, or Mediator of Redemption, who pleads his own Merits before God in the behalf of others; but only for a Mediator of Ministerial Intercession, in which sense some [n] of the Ancients think Mofes is called a Mediator by St. Paul, Gal. 3. 19. because he was the Internuncius to relate the Mind of God to the People, and the Peoples Requests and Resolutions to God again. in this qualified sense 'tis generally [o] owned that Christian Priests may be called Mediators also, as those that are appointed to convey the Peoples Devotions to God, and the Will and Bleffing of God to the People.

Sect. 17. The ancient Form and Manner of Ordaining Presbyters.

Having thus far spoken of the several Offices and Titles of Prefbyters, it remains that I give a short Account of the Form and Manner of their Ordination, by

which they were invested with their Power, and authorized to perform the feveral Duties of their Function. Now as to this it is plain, the ancient Form was only Imposition of Hands and a Consecration-Prayer. Thus it is described in the Canon [7] of the Council of Carthage, which has been cl.

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[[]m] Aug. cont. Parmen. lib. 2. c. 8. Si Johannes diceret ---Mediatorem me habetis apud Patrem, & ego exoro pro peccati vestris (sicut Parmenianus quodam loco posuit Episcopum Me diatorem inter Populum & Deum) quis eum ferrer bonorum atq fidelium Christianorum? [n] Basil de Spir. St. c. 14. Theodor. Coteler. Not. in Constit. lib. 2. C. 25. [p] Con. Carth. 4. c. 1 Pho cit

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ted before, and in the Author under the Name of [9] Dionysus, who represents it in this manner: He lays, The Person to be ordained kneeled before the Bishop at the Altar, and he laying his Hand upon his Head, did confecrate him with an Holy Prayer. and then figned him with the Sign of the Crofs; afher which the Bishop and the rest of the Clergy that were present, gave him the Kiss of Peace. The Author of the Constitutions [r] speaks also of Impostion of Hands and Prayer, but no more. From which we may reasonably conclude, that the Words which the Roman Church makes to be the most neceffary and effential part of a Priest's Ordination, viz. Receive thou Power to offer Sacrifice to God, and to celerate Mass both for the Living and the Dead, were not n any of the ancient Forms of Confecration. One of their own * Writers, Morinus, after the most diigent fearch he could make into these Matters. ould find no Form for 900 years together, that made my mention of them. And for their other Ceremonies superadded to the old ones, other Learned Writers of that Church do as ingeniously confess the ve a Novelty of them. Habertus [s] proves against Caand umstritus that material Unction is a new thing, and , by not to be mer with in any ancient Ordination; as and neither is it in use in the Greek Church at this Day, their to that when Gregory Nazianzen [t] and others speak cient of an Unction, they are to be understood as speakonseng Mystically of the Spiritual Unction of the Holy anon Shoft. Cabassutius [n] observes the same of the Cun ci. flom of delivering the Sacred Vessels into the Hands of the Person that was Ordained, that however some eccationlead very stifly for its Antiquity, yet it is really

^[9] Dionys. de Eccles. Hierarch. c. 5. part . 2. p. 364. [7] Contit. Apost. lib. 8. c. 16. * See Bishop Burnet of Ordination, p. 24.

blo cites Morinus. [s] Habert. Observ. in Pontif. Græc. p. 386.

[s] Naz. Orat. 5. p. 136. [u] Cabassut. Notit. Concil. c. 43.

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but a modern Custom: And he cites Morinus for the fame Opinion. So that I need not stand to shew the Novelty of these things, which is so evidently proved, as well by the Confession of these Learned Men, as by the Silence of all ancient Rituals. But there is one thing the Reader may be desirous to know farther, viz. what Form of Words the Confecration. Prayer was conceived in? To which I must answer. as I have done before about Bishops, that there was no fuch general Form then extant; but every Bishop having Liberty to frame his own Liturgy, he used fuch a Form as he thought convenient in his own Church: It being a thing indifferent, as a Learned lick Person [w] observes, so the Substance of the Bless of fing were preferved. The only Form now remaining is that which is extant in the Constitutions, and which because it will shew the Reader what was any insert the Words of it, which are these: Look, 0 Cha Lord, upon this thy Servant, who is chosen into the Present is bytery by the Suffrage and Judgment of all the Clergy, sour and fill him with the Spirit of Grace and Counsel, that be may belp and govern thy People with a pure Heart; nci In like manner as thou hadst respect to thy chosen People, y commanding Moses to make choice of Elders, whom thou and lidst replenish with thy Spirit. And now, Lord, do the aft. same thing, preserving in us the never-failing Spirit of the Grace: That he being full of healing Powers and instru-Clive Discourse, may with Meekness teach thy People, and serve thee sincerely with a pure Mind, and willing Soul, and unblameably perform the sacred [x] Services for the People, through Christ, &c. Where we may observe, that it was not then thought necessary to express all or any of the Offices of a Presbyter in particular,

[[]w] Bishop Burnet's Vindication of the Ordination, &c. p. 25. [x] Conftit. Apost. lib. 8. c. 16. Ta's vaig ve hau igguppias à puis MAR CHITENN.

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but only in general to pray for Grace to be given to the Priest then ordained, whereby he might be enabled to perform them. And this with a solemn Imposition of Hands was reckoned a sufficient Form of Confecration. Which I note for the Instruction of those, who may be apt to think that Modern Forms of Ordination are in every Circumstance like the Primitive ones; whereas if Morinus fay true, the Words which are now most in use, viz. Receive the Holy Ghoft, were not in the Roman Pontifical above 400 Years ago. Which makes good the Observation of a Learned [y] Person, That the Church Cathoick did never agree on one Uniform Ritual, or Book Blef of Ordination, but that was still left to the Freedom

ions, and had as much Power to make or alter Rituals, as was my other had.

here I should here have ended this that the Chapter about Presbyters, but that Of the Archiprest is necessary to give some Active bytesi.

lergy, count of the Archipresbyteri, and
that leniores Ecclesiae, which are sometimes mentioned in
eart: ncient Writers. The Archipresbyters are spoken of
thou and but one in every Church; and perhaps he is the
state of the st Soul, me Church. From whom we also learn in some r the easure what was the Office and Quality of the

Arch-

[[]y] Bishop Burnet's Vind. of the Ordin. p. 35. |z| Hieron. fs all ular, 4. ad Rustic. Singuli Ecclesiarum Episcopi, singuli Archiesbyteri, singuli Archidiaconi. [a] Socrat. lib. 6. c. 9. The 15 πς πγωτοπρεσεύ τερος. [6] Sozom. lib. 8.c. 12. [c] Liberat. eviar. c. 14. Proterio Dioscorus commendavit Ecclesiam, qui eum Archipresbyterum fecerat. In Edit, Crab, male legitur chiepiscopum.

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Archpresbyter. He was not always the Senior Pref. byter of the Church, as some are apt to imagine, but one chosen out of the College of Presbyters at the pleasure of the Bishop. For Liberatus says exprefly, that Dioscorus the Bishop, made Proterius Archpresbyter of the Church: Which implies that he did not come to the Office by vertue of his Seniority. but by the Bishop's Appointment. As to his Office it is plain from Liberatus, that it was to preside over the Church next under the Bishop, as chief of the College of Presbyters, and to take care of all thing relating to the Church in the Bishop's Absence; a Proterius is said to have done, while Dioscorus wen to the Council of Chalcedon. And therefore some [4] not without reason think these Archipresbyteri were much of the same nature with our Deans in Cathe dral Churches, as the College of Presbyters wen the Chapter. But they wholly mistake the Matter who [e] confound these Archipresbyteri with the Car dinales Presbyteri. For that is a Name of much late Date, not to be found in any Genuine Writer till th time of Gregory the Great: For the Council of Rom which is the only Authority that Bellarmin [f] a ledges to prove it more ancient, is a mere Fiction Belides that the Cardinal Presbyters were many i the same Church or City, but the Archpresbyte was but one. So that whatever was the first O ig urga nel of Cardinal Presbyters; (whether they were called from their being fixed in some princip Churches, where Baptism might be Administre which were therefore called Ecclesia vel Tituli Card [6] 0 nales, as Bellarmin thinks; Or whether, as others 123. imagine, when the Number of Presbyters was grow ores 8 To great in large and populous Cities, that they cou irgat. pi, Pr

[[]d] Stillingfl. Irenic. part. 2. c. 7. p. 358. [e] Onunphr. terpret. Vocum Ecclesiast. Salmas. de Primat. c. 1. p. 10. [f] Bellar, de Cleric, lib. 1, c. 16. [g] Stillingfl, ibid.

not conveniently meet, and join with the Bishop, for ordering the Government of the Church, there were some as the chief of them chosen out from the rest, to be as the Bishop's Council, who were therefore called Cardinales Presbyteri; a Dispute that does not concern me any farther to enquire into or determine:) I say, whatever was their Rise, or the reason of their Name, it is certain they were not the same with the Archipresbyteri of the Primitive Church.

As to the Seniores Ecclesia, they were a fort of Elders, who were not of the Clergy, yet had some concern in the care of the Church. The Name often occurs in Optatus and St. Austin, from whom we may

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Sect. 19. Of the Seniores Ecclesiastici. That thefe were not Lay-Elders in the Modern Acceptation.

eafily learn the Nature of their Office. Optatue ays [b], when Mensurius Bishop of Carthage was fored to leave his Church in the time of the Dioclein Perfecution, he committed the Ornaments and Itenfils of the Church to such of the Elders as he ould trust, Fidelibus Senioribus commendavit. Upon Albaspiny [i] notes, that besides the Clergy ny i lere were then some Lay-Elders, who were enusted to take care of the Goods of the Church. shyte utted to take care of the Goods of the Church. It the end of Operatus there is a Tract called, The urgation of Felix and Cæcilian, wherein there are veral Epistles that make mention of the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as that of Fortis [h] and Purpuring and another than the same as t ame, as that of Fortis [k] and Purpurius, and ano-

[[]b] Optat. 1ib. 1. P. 41. [i] Albaspin. Not. in Optat. 123. Præter Ecclesiasticos & Clerieos quidam ex Plebe Seres & probatæ vitæ res Ecclesie curabant. [k] Gesta rgat. Cæcil. & Fel. p. 268. ex Epist. Fortis: Omnes vos Epispi, Presbyteri, Diacones, Seniores, Scitis, &c. Ibid. ex Epist. purii : Adhibere Conclericos, & seniores Plebis, Ecclesiasti-Viros, & inquirant diligenter, quæ sunt istæ Dissensiones, d Clericis & fenioribus Cirthenfium in Domino aternam faem.

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ther nameless Author. St. Austin inscribes one of his Epistles [1] to his own Church of Hippo in this manner, Clero, Senioribus, & universa Plebi, To the Clergy, the Elders, and all the People: And in several other places [m] has occasion to mention these Seniores in other Churches.

From whence some [n] have concluded, that these were Ruling Lay-Elders, according to the new Model and modern Acceptation. Whereas, as the Ingenious Author [o] of the Humble Remonstrance rightly observes in his Reply, those Seniores of the Primitive Church were quite another thing, Some of them were the Optimates, the chief Men or Magistrates of the Place, such as we still call Aldermen, from the ancient Appellation of Seniores These are those which the Cabarsiessitan Council of Donatists in St. Austin calls [p] Seniores Nobilissimi and one of the Councils [9] of Carthage more expresly, Magistratus vel Seniores locorum, The Magistrates or Elders of every City; whom the Bishop were to take with them to give the Donatifts a Meet ing. In this Sense Dr. Hammond [r] observes from Sir Henry Spelman, and some of our Saxon Writings that anciently our Saxon Kings had the same Tid of Elders, Aldermanni, Presbyteri, and Seniores. A in the Saxon Translation of the Bible, the Word Princes, is commonly rendered Aldermen. And this fort were some of those Seniores Ecclesia, tha

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^[1] Aug. Ep. 137. [m] Id. cont. Crescon. lib. 3. c. 29, 56. Concio 2. in Psal. 36. p. 120. [n] Smeetymn. Answer the Remonstrance, p. 74. [o] Hamon l'Estrange Defence of the Remonstrance. [p] Aug. Conc. 2. in Psal. 36. p. 120. [q] Co Carthag. an. 403. in Con. Aphrican. c. 58. & in Cod. Can. Example Afr. c. 91. Debere unumquemq; nostrum in Civitate sua per convenire Donatistarum Præpositos, aut adjungere sibi vicinu Collegam, ut pariter eos in singulis quibusq; Civitatibus vel Less, per Magistratus vel Seniores Locorum conveniant. [r] Ham. Dissert. 4. cont. Blondel. c. 19. n. 1.

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have been mentioned, whose Advice and Assistance alfo, no doubt, the Bishops took in many weighty Affairs of the Church. The other fort, which were more properly called Seniores Ecclesiastici, were such 25 were sometimes trusted with the Utenfils, Treafire, and outward Affairs of the Church; and may be compared to our Church-Wardens, Vestry-men, newards, who have some Care of the Affairs of the Church, but are not concerned as Ruling-Elders in he Government or Discipline thereof. Now Lay-Elders are a Degree above the Deacons; but the Seiores Ecclesia were below them: Which is a farther widence, that they were not Lay-Elders in the lodern Acceptation. But of this enough. I now roceed to consider the third Order of the Clergy in he Primitive Church, which is that of Deacons.

CHAP. XX.

Of Deacons.

THE Name Diakovos, which is the Original Word for Deaons, is sometimes used in the New A fament for any one that Miniers in the Service of God: In

Deacons always reckoned one of thethree Sacred Orders of the Church.

hich large Sense we sometimes find Bishops and esbyters stiled Deacons, not only in the [a] New fament, but in Ecclesiastical Writers [b] also. But te we take it in a more strict Sense for the Name the Third Order of the Clergy of the Primitive In treating of which it will be necessary nurch. the first place to shew the Sense of Antiquity con-

^[4] Act. 1. 25. 2 Cor. 6. 4. 2 Tim. 4. 5. 1 Cor. 3. 5. Eph. 3. 7: Athan. cont. Gent. Chrysoft. Hom. 1. in Phil, 1. 1. cerning

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cerning their Original. The Council of Trullo advances a very fingular Notion about this Matter, afferting, that the seven Deacons spoken of in the Atts, are not to be understood of such as ministred [c] in Divine Service or the Sacred Mysteries, but only of fuch as served Tables and attended the Poor little But the whole Current of Antiquity runs against nift this! Ignatius [d] stiles them expresly Ministers of he the Mysteries of Christ, adding, That they are no she Ministers of Meats and Drinks, but of the Church and of God. In another [e] place he speaks of them a shew Ministers of Jesus Christ, and gives them a sort of had Presidency over the People, together with the Biostopher of Concord, under your Bishop presiding in our the Place of God, and the Presidence in the Place of God, and the Presidence in the Place. in Divine Concord, under your Bishop presiding in on the Place of God, and the Presbyters in the Place of Gothe Apostolical Senate, and the Deacons most dean the to me, as those to whom is committed the Ministry of Jesus Christ. And in many other [f] places to in requires the People to be subject to them, an oust reverence them as Jesus Christ, that is, as his Ministres attending on his Service. Cyprian speaks the Deach of them in the same Stile, calling them [g] Ministres of Episcopacy and the Church; withal resembles of Episcopacy and the Church; withal resembles of their Original to the place in the Acts of the Apostles, which the Council of Trullo disputes about on at the same time that he afferts [b] they were a episcopacy and the Ministerium, to the Ministry and So or covice of the Altar. Tertullian [i] was so far stocker thinking them only Ministers of Meats and Dring orders.

[6] Conc. Trull. c. 16. Επα Διακό ες μη δτί τους μυσιο [8] Η διακονεμθών λαμβάνεδχ. [d] Ignat. Ep. ad Trall. n. 2. [e] Ep m & ad Magnef. n. 6. [f] Epift. ad Polycarp. n. 6. Ep. ad Trall. n. ecred [g] Cypr. Ep. 65. al. 3. ad Rogatian. Diaconos post ascent Diaconomini in cœlos Apostoli sibi constituerunt Episcopatus n. 17. i Ecclesis Ministros. [h] Id. Ep. 68. al. 67. ad Pleb. Legion dotum Astur. p. 172. [i] Tert. de Fuga, c. 11. Quum ipsi Autores do. fest, ipsi Diaconi, Presbyteri & Episcopi sugiunt, quomodo aconu cus intelligere poterit, &c. Cum Duces sugiunt, quis de re no gario numero sustinebit? n fint

that he joins them with Bishops and Deacons in the honourable Titles of Guides and Leaders to the Laity, and makes them in their Degree Paffors and Overseers of the Flock of Christ. And so St Ferum. though he sometimes in an angry Humour speaks a little contemptuously of them, stilling them [k] Minifters of Widows and Tables; yet in other places [1]

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little contemptuously of them, stiling them [k] Ministers of Widows and Tables; yet in other places [l] is on he treats them with greater Respect, giving them anothe same honourable Title as Tertulian does, and und anking them among the Guides of the People. I may hewed before in the last Chapter, that Optaius [m] onto ad so great an Opinion of them, as to reckon their all office a lower Degree of the Priesthood. And St. is he shift seems to have had the same Sentiments: For ing it none of his Epistles [m] he gives Præsidins the Title accords of Consacerdos, his Fellow-Priest, whom yet St. Jeroms it the next Epistle [o] calls a Deacon.

Yet here that I may not seem cost of impose upon my Readers, I seems generally scaled priests, but the niests was not generally given to also the Deacons, by those that esteem—

Min stiffs was not generally given to also the Deacons, by those that effect—

Min stiffs was not generally given to also the Deacons, by those that effect—

Min differs and Levites. Thus St. Jerom [p] distinguishes them about on the Priests of the second Order, that is, from according to the priests of the second Order, that is, from according to the second Order,

positive and express in denying them the Name of And Salvian [s] though he acknowledges their Ministration and Function to be about Holy Things yet he gives them but the same Title of Levites, and that in Contradiffination to the Priests And so frequently in the Councils [t] the Names. Sacerdos and Levita, are used as the peculiar distinguishing Titles of Presbyters and Deacons. Fourth Council of Carthage [u] speaks more exprefly, That Deacons are not ordained to the Priest hood, but only to the Ministring Office, or Inferio Service. And hence the Canons sometimes give them the Name of Trange and Ministri, the Mini fters and Servants, not only of the Church, but of the Bishops and Presbyters, as may be seen in the Council [w] of Nice, and Carthage [x], and man others. Whence some Learned Men [7] conclud against Optatus and St. Austin, that Deacons were i no fense allowed to be Priests; whilst others [2 with Optatus, distinguish the several Degrees of the Priesthood, and reckon that though Deacons we not absolutely called Priests, because that was the appropriate Title of Bishops and Presbyters, who Ministers and Attendants they were; yet Deaco sometimes performed such Offices, as did entit them to a lower Degree of the Priesthood. Having thus fairly stated and represented the Matter on bo fides, I must leave the Judicious Reader to determi for himself which Opinion has the strongest Re fons, whilft I proceed to give an Account of t

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[5] Salvian. ad Ecclef. Cathol. Lib. 2, p. 394. Levitis ac Sac dotibus tenta divinarum rerum administratione fungentibus.

[ε] Con. Turon. 1. can. 2. [ε] Con. Carth. 4. c. 4. Diacon non ad Sacerdotium, fed ad Ministerium consecratur. [ε] Con. Carth. 4. c. Nic. c. 18. Τε ω όποκόπε κουρέ βείσιν. [ε] Con. Carth. 4. c. Diaconus ita se Presbyteri, ut Episcopi, Ministrum esse cogn cat. Vid. Con. Eliber. in Titulis can. 18. & 33. Con. Turon c. 1. [γ] Bp. Fell Not. in Cypr. Ep. 18. Habert. Not. in Pissic p. 125. [ε] Rigalt. Not. in Cypr. Ep. 13. Dr. Hicks Democrature Priess beauty and priess pr

Ordination of Deacons, and their several Offices. and such Laws and Rules as concerned their Order.

The Ordination of a Deacon differed from that of a Presbyter, both in the Form and Manner of it, and also in the Gifts and Powers that were conferred thereby. For in the Ordination of a

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Sect. 3.0 For this Reason the Bishop was not tied to have the Affiftance of any Presbyters to ordain them.

Presbyter, as has been noted before, the Presbyters who were present were required to join in the Imposition of Hands with the Bishop: But the Ordination of a Deacon might be performed by the Bishop alone, because as the Council of Cartbage [a] words it, he was ordained not to the Priesthood. but to the Inferior Services of the Church. These Services are not particularly mentioned in the Form of Ordination now remaining in the Constitutions; but there the Bishop only prays in general, That God would [b] make his Face to shine upon that his Servant, who was then chosen to the Office of a Deacon, and fill him with his Holy Spirit and Power, as he did Stephen the Martyr; that he behaving himfelf acceptably and uniformly and unblameably in his Office, might be thought worthy of an higher Degree, &c. What therefore were the particular Offices of the Deacons, we are to learn not from the Forms of the Church, but from other Writers.

Where we find first, that the most ordinary and common Office of the Deacons was to be subservient and affiftant to the Bishop and Presbyters in the Service of the Altar. It belonged to them to take care of the

Sect. 4. The Deacons Office to take care of the Utenfils of the Alter.

[a] Con. Carth. 4. c. 4. Diaconus guum ordinatur, solus Episcopus qui eum benedicit, manum super caput illius ponat.

Quia non ad Sacerdotium, sed ad Ministerium consecratur. [6] Constit. Apost. Lib. 8. c. 18.

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Holy Table, and all the Ornaments and Utenfils appertaining thereto. The Author under the Name of St. Austin [c] takes notice of this as the common Office of Deacons in all Churches, except in fuch great Churches as the Church of Rome, where there being a Multitude of Inferior Clergy, this Office was devolved on some of them: But in other Churches it was the Deacons Office, where the Inferior Clergy, Subdeacons, &c. were prohibited by Canon to come into the Sanctuary, or touch any of the Sacred Vessels in the time of Divine Service, as may be feen in feveral Canons [d] of the ancient Councils.

Sect. 5. adly, To receive the Oblations of the People, and present them to the Prieft, and recite the Names of those that offered.

Another part of the Deacons Office was to receive the Peoples Offerings, and present them to the Priest, who presented them to God at the Altar: After which the Deacon repeated the Names of those that offered, publickly;

And this Rehearfal was commonly called, Offerre nomina, as may be feen in Cyprian, who [e] speaks of it as part of the Communion-Service of those Times: which is also noted by Rigaltius [f] and others; of which Cuftom I shall fay more hereafter, when we come to treat of the ancient Service of the Church: At present I only observe, that this Recital of the Names of fuch as made their Oblations. was part of the Deacons Office, as is evident from

[e] Cypr. Ep. 10. al. 18. p. 37. Ad communicationem admittuntur, & offertur Nomen eorum, &c. [f] Rigalt. Not. in Cy-

pr. Ep. 60. Bona Rer. Liturg. Lib. 2. c. 8. n. 7.

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[[]e] Aug. Quaft. Vet. & Nov. Testment. Tom. 4. c. 101. Ut autem non omnia ministeria obsequiorum per ordinem agant, multitudo facie Clericorum. Nam utique & Altare portarent, & vasa ejus, & aquam in manus funderent Sacerdoti, sicut videmus per omnes Ecclesias. [d] Con. Agathen. c. 66. Non oportet in facratos Ministros licentiam habere, in Secretarium (quod Graci Diaconicon appellant) ingredi & contingere Vafa Dominica. Con Laodic. c. 21. cum Notis Balfamon. & Zonar. in loc.

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St. Ferom, who tells us [g] that Extortioners and Oppressors made their Oblations out of their illgotten Goods, that they might glory in their Wickedness, while the Deacon in the Church publickly recites the Names of those that offered: Such an one offers so much, such an one has promised so much: And so they please themselves with the Applause of the People, while their Conscience secretly lashes and torments them. Some indeed deny that there was any fuch Custom as this publick and particular Rehearfal of Mens Names that offered in the Church and by consequence that this was any part of the Deacons Office: But I think St. Ferom's Testimony is undeniable Proof, and cannot otherwise be expounded, to make any tolerable Sense of his Words: For which Reason I have made this one part of the Deacons Office, though contrary to the Judgment of some Learned Men.

adly, In some Churches, but not in all, the Deacons read the Gospel both in the Communion Service, and before it also. The

Sect. 6.
3dly, To read the Gospel in some Churches.

Author of the Constitutions assigns all other Parts of Scripture to the Readers, but the Gospel is to be read [b] only by a Presbyter or a Deacon. St. Ferom intimates [i] that it was part of the Deacons Function; and so it is said by the Council of Vailon, which authorizes Deacons to read the Homilies of the ancient Fathers in the absence of a Presbyter, assigning this Reason for it: If the Deacons be wor-

[[]g] Hieron. Com. in Ezek. 18. p. 537. Multos conspicimus qui opprimunt per potentiam, vel furta committunt, ut de multis parva pauperibus tribuant, & in suis sceleribus glorientur, publiceque Diaconus in Ecclesia recitet Offerentium Nomina: Tantum offert ille, tantum ille pollicitus est, placentque sibi ad Plausum populi, torquente Conscientia. [b] Constit. Apost. Lib. 2. c. 57. [i] Hieron. Ep. 57. ad Sabin. Evangelium Christi quast Diaconus lectitabas.

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thy to read [k] the Discourses of Christ in the Gospel, why should they not be thought worthy to read the Expositions of the Holy Fathers? This implies that in the Western Churches it was the ordinary Office of the Deacons to read the Gospels. But in other Churches the Custom varied: For as Sozomen observes, it was customary at Alexandria for the Archdeacon only to read the Gospels, in other Churches the Deacons, in others the Priests only, and in some Churches on high Festivals the Bishop himself read, as at Constantinople on Easter-Day, In the African Churches, in the time of Gyprian, the Readers were allowed to read the Gospels as well as other parts of Scripture, as appears from one of Cyprian's Epistles, where speaking of Celerinus the Confessor, whom he had ordained a Reader, he says, It was fitting he should be advanced to the Pulpit [1] or Tribunal of the Church (as they then called the Reading-desk) that he might thence read the Precepts and Gospels of his Lord, which he himself like a courageous Confessor had followed and observed. So that we are not to look upon this to have been the Deacon's peculiar Office, but only in some Churches and fome Ages.

Sect. 7.
4thly, To Minister
the consecrated Elements of Bread and
Wine to the People in
the Eucharist.

But it was something more appropriate to them to affist the Bishop or Presbyters in the Administration of the Eucharist: Where their Business was to distribute the Elements to the People that were present, and carry them to those

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[[]k] Con. Vasens. 2. c. 2. Si digni sunt Diaconi, que Christus in Evangelio locutus est legere, quare indigni judicentur Sanctorum Patrum Expositiones publice recitare? [l] Cypr. Ep. 34. al. 39. Quid aliud quam super Pulpitum, id est, super Tribunal Ecclesse oportebat imponi, ut loci altioris cessitate subnixus--le, gat Precepta & Evangelia Domini, que fortiter ac sideliter sequitur.

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that were ablent also, as Justin Martyr [m] acquaints us in his 2d. Apology. The Author of the Constiutions [a] likewife describing the Manner of the ancient Service, divides the whole Action between the Bishop and the Deacon; appointing the Bishop to deliver the Bread to every Communicant finely. faving, The Body of Christ: And the Deacon in like manner to deliver the Cup, faying, The Blood of Christ, the Cup of Life. This the Author under the Name of St. Austin [0] calls the proper Office of the Deacons Order. Yet it was not so proper to their Order, but that they were to depend upon the Will and License of the Bishop and the Presbyters, if they were present, as is expresly provided in some of the ancient [p] Councils, which forbid the Deacon to give the Eucharist in the presence of a Presbyter, except Necessity require, and he have his leave to do it. And therefore it was looked upon as a great Absurdicy for a Presbyter to sit by and receive the Sacrament from the Hands of a Deacon. as was fometimes practiced, but the Council of Nice [9] made a severe Canon against it. So that what was allowed to Deacons, was not to Confecrate the Eucharist, but only to distribute it, and that not to the Bishop or Presbyters, but only to the Peo-Yet this Action of theirs is sometimes called Oblation or Offering, as in Cyprian [r], and the Council of Ancyra [s], which forbids fome Deacons that were under Censure, aprov i mornipsov avagestiv; to offer either the Bread or Wine, as Deacons otherwife were allowed to do.

[[]m] Just. M. Apol. 2. p. 97. [n] Constit. Apost. lib. 8. c. 13. [o] Aug. Quæst. Vet. & Nov. Test. c. 101. Diaconi Ordo est accipere à Sacerdote, & sic dare Plebi. [p] Con. Carth. 4. 38. Diaconus, præsente PresBytero, Eucharistiam Corporis Christi populo si necessitats cogat, justius eroget. Vid. Con. Arelat. 2. c. 15.

[[]q] Con. Nic. can. 18. [r] Cypr. de Lapsis, p. 132. solemnibus adimpletis Calicem Diaconus offerre præsentibus cæpit.

^[/] Conc. Ancyr. c. 2.

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Sect. 8.

But not allowed to

Confecrate them at
the Altar.

Some Learned [t] Persons, I know, put a different Sense upon the Words of this Council: They understand by Offering, Consecration, and thence conclude, That

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Deacons anciently were invested with the ordinary Power of Confecrating the Eucharist in the absence of the Presbyters. But this is more than can fairly be deduced from the Words, which are capable of two more reasonable Constructions: Either they may fignifie the Deacons offering the Peoples Oblations to the Priest, which was a part of their Office, as I shewed before: And so Petavius [u] and Habertus understand them: Or else they may be interpreted by Cyprian's Words, who expresses himself more fully, calling it offering the Confecrated Bread and Wine to the People; which feems to be the most natural Sense; and is preferred to all others by some late Learned [w] Writers. Whatever it be, there is no reason to believe it means that Deacons were allowed the ordinary Power of Consecration. For the Council of Nice, which was not long after the Council of Ancyra, fays expresly [x], that Deacons had not Power to offer; that is, in the Sense in which Offering fignifies Confectation: For in that Sense it was the proper Office of Presbyters. Some Deacons indeed did about this time take upon them thus to offer, but the Council of Arles, which was held in the same Year with that of Ancyra, reckons it a Prefumption and Transgression of their Rule, and therefore made a new [y] Canon to restrain them. St.

[[]t] Hospin. Hist. Sacram. lib. 2. c. 1. p. 23. [u] Petav. Diatrib. de Potest. Consecr. c. 3. T. 4 p. 211. Habert in Pontifical. Par. 9. Observ. 2. p. 190. [w] Suicer. Thesaur. Tom. 1. p. 871. [x] Con. Nic. c. 18. 700 Exosar win Exorms wegapipes, &c. [y] Con. Arelat. 1. c. 15. De Diaconibus, quos cognovimus multis locis offerre, placuit minime sieri debere.

Chap. XX. CHRISTIAN CHURCH. 274

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Hilary is a good Witness of the Practice of the Church in his own time, and he affures us there could be no Sacrifice, or Consecration of the Encharist without a Presbyter [z]. And St. Ferom says the same [a], That Presbyters were the only Perfons, whose Prayers Confecrated Bread and Wine into the Body and Blood of Christ. For which reafon, speaking of one Hilary a Deacon, he says, he could not Consecrate the Eucharist [b] because he was only a Deacon. The Reason of this was, because the Holy Eucharist was looked upon as the prime Christian Sacrifice, and one of the highest Offices of the Christian Priesthood: And Deacons being generally reckoned no Priests or but in the lowest Degree, they were therefore forbidden to Offer or Confecrate this Sacrifice at the Altar. This Reafon is affigned by the Author [c] of the Constitutions. and the Author under the Name of St. Aufin, and several others.

But there is a Passage in St. Ambrose, which seems to intimate that in the Third Century the Deacons at Rome had Power to Consecrate the Eucharist: For speaking of Laurentine the Deacon, he brings him in thus addressing himself to Sixtus his Bishop, as he was going to his Martyrdom: Whither go you, Holy Priest, without your Deacon? You did not use to offer Sacrifice without your Minister. Why are you then now displeased with me? Why may I not be Partner with you in shedding my Blood, who was

& Nov. Test. Q: 46.

ufed

[[]z] Hilar. Fragm. p. 129. Sacrificii opus sine Presbytero esse non potuit.

[a] Hieron Ep. 85. ad Evagr. Quid patitur Mensarum & Viduarum Minister, ut supra eos tumidus se esserat, ad quorum Preces Christi corpus & sanguis conficitur?

[b] Id. Dial. cont. Lucis p. 145. Hilarius cum Diaconus de Ecclesia recesserit, solusque ut putat turba sit Mundi: Neque Eucharistiam consicere potest, Episcopos & Presbyteros non habens, &c. [c] Constit. Apost lib. 8. c. 28. Aug. Quæst. Vet.

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used to Consecrate [d] the Blood of Christ by your Commission, and be your Parener in Consummating the Holy Mysteries? Baronius was so perplexed with this Difficulty, that he resolves it to be a Corruption of the Text, and that instead of Consecrationem, it should be read [e] Dispensationem: And some shame. less Editors have, without any grounds, made bold to foist this Correction into the Text: Which Bona [f] and Habertus ingenuously condemn, as done 2. gainst the Authority of all the MSS. as well as former Editions, and that without any reason for it from the difficulty of the Expression. For the Word, Confecration, in this Place does not fignify the Sacramental Confectation of the Elements by Prayer at the Altar, which was performed by the Bishop himself, as appears evidently from the Context, where it is faid, The Bishop was never used to offer Sacrifice without his Minister or Deacon: Therefore the Confecration which was committed to the Deacon, must be of another fort: For he could not offer or consecrate the Elements on the Altar in the Bishop's Presence, and at the same time that the Bishop himself Consecrated; but he might affift him, or bear a part with him, as it is to Je there worded, in Consummating the Holy Mysteege. his R ries; that is, in giving the Cup with the usual Form of Words to the People; which in the Language of are of those Times, was called a Ministerial Consecration, aptiz or Confummation of the Sacrament; foralmuch as the Receivers were hereby Consecrated with the [g] V ited and

[[]d] Ambrof. de Offic. lib. 1. c. 41. Quo Sacerdos fancte fine Diacono properas? Nunquam facrificium fine Ministro offere P. 191. Blood

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Blood of Christ, and also consummated or made perfect Parrakers of the Sacrament in both kinds, having received the Bread from the Hands of the Bishop, and the Cup from the Hands of the Deacon. This is plainly the Confectation here spoken of, which refers only to the Deacon's Ministring of the Cup to the People, which was their usual Office, and so cannot be made an Argument, as Hospinian, and Grotius [g] would have it, that Deacons were allowed to confecrate the Eucharist at the Altar.

But for the other Sacrament of Baptism, it is more evident, that they were permitted in some Cases 5. Deacous allowed to Baptize in some to administer it solely. For though Places, the Author [b] of the Constituti.

ons fays, that the Deacons did neither Baptize, nor Offer: And Epiphanius [i] affirms universally, that the Deacons were not entrusted with the fole Administration of any Sacrament: Yet it appears from ther Writers, that they had this Power, at least in ome places, ordinarily conferr'd upon them. Terulian | k | invests them with the same Right as Pres yters, that is, to Baptize by the Bishop's Leave. And t. Ferom [1] entitles them to the very same Privis ege. The Council of Eliberis [m] as plainly afferts his Right, when it fays, If a Deacon, that takes are of a People without either Bishop or Presbyter. aptizes any, the Bishop shall consummate them by

[[]g] Vid. Grot. de Cœnæ Administratione ubi Pastores non sunt, ted and Confuted by Petavius. [b] Constit. Apost. lib. 8. c. 28. [i] Epiphan, Hær. 79. Collyrid. n. 4. [k] Tertul. de Bapt. c. Dandi quidem habet jus fummus Sacerdos, qui est Episcopus; hinc Presbyteri & Diaconi, non tamen fine Episcopi auctoritaoc. [1] Hieron Dial. cont. Lucif. c.4. p. 139. Inde venic, ut e justione Episcopi, neg; Presbyter neg; Diaconus jus habeans ptizandi. [m] Concil. Eliber. c. 77. Si quis Diaconus, regens Ren ebem sine Episcopo vel Presbytero, aliquos baptizaverir, Epis-grad pus eos per Benedictionem perficere debebit.

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his Benediction. This plainly supposes, that Des. cons had the ordinary Right of Baptizing in fuch Churches over which they prefided. So when Coil [] directs his Catechumens, how they should behave themselves at the time of Baptilm, when they came either before a Bishop, or Presbyter, or Deacon, in City or in Village: This may be prefumed a fair Intimation, that then Deacons were ordinarily allowed to minister Baptism in Country Places. I fpeak only now of their ordinary Power. For as to extraordinary Cases, not only Deacons, but the Inferior Clergy, and Lay-men also were admitted to Baptize in the Primitive Church, as will be shewed in its proper place. Another Office of the Deacons

was to be a fort of Monitors and Prayer in the Con- Directors to the People in the Excreife of their Publick Devotions in the Church. To which purpole they were wont to use certain known Forms of Words, to give notice when each part of the Service began, and to excite the People to join attentively therein; also to give notice to the Catechumens, Penitents, Energumens, when to come up and make their Prayers, and when to depart; and in several Prayers they repeated the Words before them. to teach them what they were to pray for. All this was called by the general Name of medden among the Greeks, and Pradicare among the Latins which does not ordinarily fignific Preaching, as fome mistake it, but performing the Office of a Kirve, of Praco in the Assembly: Whence Synefius [o] and

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fome others call the Deacons isconipune, The Holy Cryers of the Church, as those that gave notice to

^[•] Synef. Ep. 61 [w] Cyril Catech. 17. n. 17. p. 224. Chryfoft. Hom. 17. in Heb. 9. Kngug orur eint, ana rois agous. . And he supriting manail believed tonger an

Chap XX OHRISTIAN CHURCH DES

the Congregation, how all things were regularly to be performed. Thus the word applear frequently occurs in the ancient Rituals and Canons : As in the Apoltolical Continuions, as food as the Bishop has ended his Sermon, the Deacon is to cry, Let the Hearers [p] and Unbelievers depart. Then he is to bid the Catechamens pray, and to call upon the Faithful alfo to pray for them, repeating a Form of Bidding Prayer, to instruct the People after what manner they were to pray for them. Which Form may be feen both in the Conflictions [9], and in [r] St. Chryfostom. After this the Deacon was to call in like manner upon the Energumens, the Competentes, and the Penicents in their leveral Orders. uling the folern Words of Exhortation both to them and the People to pray for them, canton and allow, Let us ardently pray for them. Then again when the Descon had difinished all these by a solemn Cry, amhors, seixsite, or He, Milla eft: He called upon the Faithful to pray again for themselves, and the whole State be Chiffe's Church, repeating [7] and ther Form of Bidding Prayer before them. And this is there called the Deacon's acrowings, or Exhor tation to pray, to diffinguish it from the Bishops Shizanos which was a direct Form of Address to God. whereas the Deacons Address was to the People For which reason it was called mego quirnois, and xague at Bidding the People pray, or a Call and Exhoracion to pray, with Directions what they thould pray for in particular. This the Latins called Both Oration and Pradicatio, as may be feen in one of the Conn cils [1] of Totedo, which explains the word. Ofare.

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[[]p] Const. Apost lib 8. c 3. propuis mo, un ne il decompleto un ne il decompleto pi ne il Const. Apost lib 8. c 10. [r] Const. Tolec 42 c. 19. Upum Onarium aportet Levitam gestare in finished sua moro, propter quod orat, id est, prædicat.

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by Pradicare, making them both to fignific this Office of the Deacon. And hence one of the Deacon's Or. naments (that I may note this by the way) is called by the same Council his Orarium, because he used it sometimes as a private Signal to give notice of the Prayers to his Brethren of the Clergy. By all this we may understand what Socrates means, when he fays Athanasius [u] commanded his Deacon uneview curin to Bid Prayer; and how we are to interpret that controverted Canon of the Council of Ancyra, which speaking of some Deacons that had lapsed into Idolatry, and degrading them, fays, They should [w] no longer unevaren: Which some interpret Preaching, but others | x | more truly understand it of this part of the Deacon's Office, which was to be the where or Praco, the Sacred Cryer of the Congrega-

Sea. 11 7. Dencons allow-Bifbop's Authority.

If it be enquired, Whether Deacons had any Power to preach ed to Preach by the publickly in the Congregation The Answer must be the same, as

in the Case of Baptism: They had Power to preach by License and Authority from the Bishop, but not without it. The Author under the Name of [y] St. Ambroje says positively, that Deacons did not preach in his time; though he thinks originally all Deacons were Evangelifts, as Philip and Stephen were. I have shewed before, that Presbyters themselves in many places were not allowed to preach in the Bilhop's Presence, but by his special Leave, and therefore it is much more reafonable to conclude the same of Deacons.

[w] Socrat. lib. 2. c. 11. [w] Con. Ancyr. c. 2.

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[[]x] Habert Pontifical. p. 203. Bevereg. Not. in Con. Ancyr.c.2. Suicer. Thefaur. Ecclef. T.2. p.99. [7] Ambrof. Com. in Eph. 4. Nune neq; Diaconi in Populo prædicant, neq; Clerici vel Laici baptizant.

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[2] and Baronius think that St. Chryfostom preached those elegant Discourses, de Incomprebensibili Dei Natura, de Anathemate, &c. while he was but a Deacon. But others think [a] more probably, that those were not Sermons which he preach'd in the Church, but only Discourses that he composed upon other Occasions; and that his first Sermon was that which he preached when he was ordained Presbyter, now extant in his 4 Vol. p. 953. But if he ever preached while he was Deacon, there is no question to be made but that he had the Authority of his Bishop Meletius for doing it : As Philostorgius [b] fays, Leontim the Arian Bishop of Antioch permitted Actius his Deacon to preach publickly in the Church. Ephnem Syrus perhaps was another such Instance: For be was never more than a Deacon of the Church of Edessa; yet Photius [c] says he composed several Homilies or Sermons, which were so excellent in their kind, that after his Death they were translated into other Languages, and allowed to be read in many Churches immediately after the reading of the Scriptures, as St. Ferom [d] acquaints us. In some Places, as in the French Churches, the Deacons were authorized by Canon to read some such Homilies in the Church instead of a Sermon, when the Presbyter happened to be Sick, and could not preach, as appears from the Order made in the Council of Vaison [e] upon this Occasion. But here was Necesfity and Permission too; So that the Case of Deacons preaching in those Ages of the Church seems

[z] Blondel. Apol. p. 57. Baron. an. 386. p. 532.

[[]a] Cave Hift. Liter. Vol. 1. p. 253. [b] Philostorg lib. 3. c. 17. Alfarkin ès enkancia emperu. [c] Phot: Cod. 196, Aojoi esta n resaggizorra. [d] Hieron. de Scriptor. c. 115.

Appl errez no rease eixorra. [a] Hieron de Scriptor. c. 115. [e] Con. Vasens. 1. c. 2. Si Presbyter, aliqua infirmitate prohibente, per seipsum non potuerit prædicare, Sanstorum Patrum Homilia à Diaconibus recitentur.

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to have been (according to the Resolution, which Vigilius [f] afterward gave of it) Allowable, if at thorized by the Bishop; but a Presumption both against Custom and Canon, if done without his Permission.

And so the Case stood likewise with Deacons in reference to the Set sa. as 8. Alfo to recessile Power of Reconciling Penirents, Penitents in cases of and granting them Absolution extreme Necessty. This was ordinarily the Bishop's fole Prerogative, as the supream Minister of the Church; and therefore rarely committed to Presbyters, but never to Deacons, except in Cafes of exgreme Necessity, when neither Bishop nor Presbyter were ready at hand to do it? In this Cafe Deacons were fometimes authorized, as the Bishop's special Delegates, to give Men the folema Imposition of Hands, which was the Sign of Reconciliation. The we find it in Cyprian, in the case of those Penitenn, whom the Martyrs by their Letters recommended to the favour of the Church! If, fays he, they fe are feized by any dangerous Diftemper, they need not expect my Return, but may have Recourse to any Presbyter that is present; or if a Presbyter cannot be found, they may make their Confession before Deacon; that so they may receive Imposition of Hands, and go to the Lord in Peace. Here it is

Adjecistis etiam execranda superbia, que nec leguntur, nec sue sui Pontificis justione aliquando Ordinis vestri homines prasumpferunt, auctoritatem vobis Prædicationis contra omnem Consurudinem vel Canones vindicare.

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[[]g] Cypr. Ep. 13, al. 18. ad Cler. Si incommodo aliquo & infirmitatis periculo occupati fuerint, non expectata præfentia nofira, apud Presbyterum quemcung; presentem, vel si Presbyter repertus non fuerit. & urgere exitus cæperit, apud Diaconum quoque Exomologesin facere delicti sui possint; ut manu eis in prenitentia imposita veniant ad Dominum eum Pace.

Chap. XX. CHRISTIAN CHURCH 279

observable, that none below a Deacon are commissioned to perform this Office; nor were the Deacons authorized to do it, but as the Bishops Delegates, and that in Cases of extreme Necessary, when no Presbyter could be found to reconcile the Penitent at the Point of Death.

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In the like Cafe, that is, in the And to suffered the Case of absolute Necessity, it seems Inferior Clergy in some very probable, that in some of corrections Cofee. the Greek Churches they had Power to fuspend the Inferior Clergy, when need to required, and neither Bishop nor Presbyter was present to do it. Which may be collected from those Words of the Author of the Conflitutions [i], where he fays, a Deacon Excommunicates a Subdeacon, a Reader, a Singer, a Deaconnels, if there be occasion, and the Presbyter be not at hand to do it. But a Subdeacon fhall have no Power to Excommunicate any, either Clergy or Lairy: For Subdeacons are only Ministers of the Deacons. This was a Power then committed to Deacons in extraordinary Cases, and a peculiar Privilege which none of the Inferior Clergy might enjoy.

It may be reckoned also among their extraordinary Offices, that they were sometimes deputed by their Bishops to be their Representatives and Proxies in General Councils. Their ordinary Office there was only to attend upon their

Seft. 13.

9. Dencons to attend upon their Bifloops, and sometimes represent them in General Councils.

Bishops, and perform the Duties of Scribes, and Disputants, &c. according as they were directed by them; In which Station we commonly find them employed in the ancient Councils: But then there were two Things in which they were treated as in-

ferior

[[]i] Constit. Apost. Iib. 8. c. 28. Arakor doceifes & im-

ferior to Presbyters: 1. In that Presbyters are usual. ly represented as sitting together with their Bishops while the Deacons flood with all the People. 2. Prefbyters were fometimes allowed to Vote, as has been shewed before; but there are no Instances that I know of, to evidence the same Privilege to belong to Deacons. Only when Bishops could not attend in Person, they many times sent their Deacons to represent them: And then they fat and Voted, not as Deacons, but as Proxies, in the Room and Place of those that fent them. Of which there are so many Instances in the Acts of the Councils, that it is needless to refer the Reader to any of them. Yet they that defire to fee Examples, may confult Christianus Lupus in his Notes upon the 7th Canon of the Council of Trullo, where he observes some difference in the Sitting and Voting of Deacons in the Eastern and Western Councils: In the Eastern Councils, if a Deacon represented a Metropolitan or a Patriarch, he fat and subscribed in the Place that the Metropolitan or Patriarch himself would have done, had he been present; but in the Western Councils it was otherwise: There the Deacons Voted after all the Bishops, and not in the Place of those whose Proxies they were.

Thus it was in General Councils. But in Provincial and Confistorial Synods the Deacons were sometimes allowed to give their Voice, as well as the Presbyters in their own Name. Of which the Reader may see several Instances in the Roman Councils under Symmachus and Gregory II, published by Justellus [k] in his Bibliotheca Juris Canonici, and in the 4th Tome of the Councils, where first the Bishops, then the Presbyters, and then the Deacons, subscribe every one in their own Name in particular. And those that are Curious about this Matter, may

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There are two Things more to Seet. 14. be observed concerning the Office 10. Deacous emof Deacons in Church-Assemblies. powered to rebuke and correct Men shat bcha-1. That as they were the Regulaped shemfelves irretors and Directors of Men's Behagalarly in the Church. viour in Divine Service; so they

had Power to rebuke the Irregular, and chastife them for any indecent and unfeemly Deportment. The Constitutions often mention such Acts as these belonging to the Deacon's Office. If any one be found fitting out of his Place, let the Deacon rebuke him [1], and transfer him to his proper Station, as the Pilot or Steers man of the Church. And again a little after, Let the Deacon [m] overlook and superintend the People, that no one Talk, or Sleep, or Laugh, but give ear to the Word of God. is evident also from St. Chrysoftom, who speaking of the irreverent Behaviour of some in the Church, bids their Neighbours first rebuke them, and if they would not bear it, to call the Deacon [*] to do his Office toward them. Agreeable to this Optatus tells us a very remarkable Story of Cacilian Archdeacon of Cartbage, that observing one Lucilla a rich Woman commit an indecent Act in the time of Receiving the Holy Communion; (for before the received the Bread and Wine, she was used to kiss the Relicks of some pretended Martyr); He rebuked her [n] for it by vertue of his Office: Which she so highly resented, that afterward when he was chosen Bishop, she factiously withdrew her self with some others from

tyris, si tamen Martyris, libare dicebatur, Oc.

^[1] Conft. Ap. 1. 2. c. 57. வாகியாக கிய மார்க் சிம்கல்க, வித அறவ்வைக் &c. [m] !bid. p. 264. O Sienov & Shono mire + hadv, &c. Con-[] Chryf. Hom. 24. in Act. [m] Optat. fer. lib. 8. c. 11. lib. 1. p. 40. Cum correptionem Archidisconi Ceciliani ferre non posset, que ante spiritalem cibum & potum, os nescio cujus Mar-

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his Communion; and pretending his Ordination to be illegal, she by her Power got Majorinus ordained against him: And this was one of the Principal Causes of the Schism of the Donatists, as Opeaning there observes: It had its Rise from the Implacable Malice of a Proud and Angry Woman, who could never forgive the Deacon that rebuked her in the Church. Some may perhaps imagine, that what Caellian did was by virtue of a Superior Office, and that as Archdeacon he was of an higher Order, as now commonly Archdeacons are. But I shall shew in the next Chapter, that anciently Archdeacons were always of the Order of Deacons, and of no other Degree; And it appears from what has here been already discoursed, that this Act of Cacilian was not from any peculiar Power, that he enjoyed as Archdeacon, but from that ordinary Power to rebuke Offenders, which he had in common with all the other Deagons of the Church.

Sect. 19.
11. Deacons ancipulty performed that Offices of all the Inferior Orders of the Church.

The other thing I would farther Remark concerning the Office of Deacons, is this, That before the Institution of the Inserior Orders of the Church (which were not set up in all Churches at once, nor perhaps in any Church for the two

first Ages, as shall be shewed hereaster) the Deacons were employed to perform all such Offices, as were in after-Ages committed to those Orders; such as the Offices of Readers, Subdeacons, Exorcists or Catechists, Door-keepers, and the like. Thus Epiphanim [0] observes, that originally all Offices of the Church were performed by Bishops, Presbyters and Deacons, and therefore no Church was without a Deacon. This was certainly the Practice in the time of Ignatium, who never speaks of any Order below

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that of Deacons: But without them, he fays, no Church was [p] called a Church. So that all the Inferior Offices must then be performed by Deacons And even in after-Ages we find that feveral of the Inferior Offices were many times put upon the same Man, perhaps to avoid the charge of maintaining an over-numerous Clergy in leffer Churches. Thus Eusebius tells us, that Romanus the Martyr [4] was both Deacon and Exorcist in the Church of Cala And Procopies the Martyr had three Officer in the Church of Scythopolis. He was at once Reader, Interpreter, and Exorcift; as we learn from the Act of his Martyrdom [r] published by Valeftus. both these were Marryred in the beginning of the 4th Century, in the time of the Diocletian Perfecution. And we find a whole Age after this, if the Author under the Name of St. Aufin [1] may be credited, that except in fuch great and rich Churches as the Church of Rome, where there was a numerous Clergy, all the Inferior Services were still performed by the Deacons. In the Greek Church they were always the manel, or Door-keepers, in the time of the Oblation and Celebration of the Eucharift, as may be feen in the Apostolical [1] Conftitutions, where the Deacons are commanded to stand at the Men's Gate, and the Subdeacons at the Women's, to fee that no one should go out or come in, during the time of the Oblation. These were anciently the Deacons principal Employments in the Assemblies of the Church.

But

[[]p] Ignat, Ep. ad Tral. n. 3. [q] Euleb. de Martyr. Paleatin, c. 2. [r] Acta Procop. ap. Valef. Not. in Euleb. de Martyr. Pælest. c. 1. Ibi Ecclestæ eria Ministeria præbebat : Unum in Legendi Officio, alterum in Syri Interpretatione Sermonis, & tertium adversus Demones manus Impositione consummans.
[r] Aug. Quæst. Vet. & Nov. Test. c. 101, cited before, 5, 4. [r] Const. Apost. lib. 8. c. 11.

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Scct. 16.
32. Deacons the
Bishop's Sub-Almo-

But besides these we are to take notice of two or three other Of sices, in which they were commonly employed by the Bishop out of the Church. One of these was

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to be his Sub-Almoners, to take care of the Neces. sitous, such as Orphans, Widows, Virgins, Martyrs in Prison, and all the Poor and Sick who had any Title to be maintained out of the Publick Revenues of the Church. The Deacons were particularly to enquire into the Necessities and Wants of all these, and make Relation thereof to the Bishop, and then distribute to them such Charities as they received from him towards their Relief and Assistance. Archdeacon indeed was as it were the Bishops Treafurer, but all the Deacons were his Dispensers, or Ministers of the Churches Charity to the Indigent, Which appears from several Passages in [u] Cyprian, Diony Gus [w] of Alexandria, and the Author [x] of the Constitutions, who speak indifferently of this Office, as common to all the Deacons. Particularly in the Constitutions the Duty of the Deacon is thus described, That he should inform his Bishop, when he knows any one to be in Distress, and then distribute to their Necessities by the Directions of the Bifnop; but to do nothing clancularly without his Consent, lest that might seem to accuse him of neglecting the Distressed, and so turn to his Reproach, and raife a Murmuring against him.

Sect. 17.
13. Dencons to inform the Bishop of the
Misdemeanours of the
People,

Another Office of the Deacons in this Respect was to make Enquiry into the Morals and Conversation of the People; and such Evils as he could not redress himself, by the ordinary Power which was

[[]u] Cypr. Ep. 49. 21. 52. ad Cornel. [w] Dionys. ap. Euseb. Lib. 7. cap. 11. [x] Constit, Apost. Lib. 2. c. 31, & 32. Lib. 3. c. 19. entrust-

entrusted in his Hands, of those he was to give Information to the Bishop, that he by his Supreme Authority might redress them. Let the Deacon, says the Book [7] of Constitutions, refer all things to the Bishop, as Christ did to the Father: Such things as he is able, let him rectify, by the Power which he has from the Bishop; but the weightier Causes let the Bishop judge.

Upon this account the Deacons were usually stiled the Bishop's Eyes and his Ears, his Mouth, his Right-hand, and his Heart; because by their Ministery he overlooked his Charge, and by them

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Hence Deacons commonly called the Bifhops Eyes, his Mouth, Angels, Prophets,&c.

took Cognizance of Men's Actions, as much as if he himself had seen them with his own Eyes, or heard them with his own Ears: By them he fent Directions and Orders to his Flock, in which respect they were his Mouth and his Heart; by them he diftributed to the Necessities of the Indigent, and so they were his Right-hand. These Titles are frequently to be met with in the Constitutions [2] and the Author of the Epistle [a] to St. James. And Isidore of Pelusium in Allusion to them, writing to Lucius [b] an Archdeacon, he tells him in the Phrase of the Church, hat he ought to be all Eye, forasmuch as Deacons were the Eyes of the Bishop. The Author of the Constitutions [c] terms them likewise the Bishops Angels and Prophets, because they were the Persons whom he chiefly employed in Messages, either to is own People, or foreign Churches. For them Bishops did nothing but by the Mouth or Hands of one of their Clergy.

^[7] Const. Apost. Lib. 2. c. 44. [2] Constit. Apost. Lib. 3. c. 19. [a]. Clem. Ep. ad Jacob. c. 12. [b] Isidor, Lib. 1. Ep. 29. [c] Const. Apost. Lib. 2. c. 30.

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Sect. 19.

For this Reason, there being fuch a Multirode and Variety of beacons to be mulBusiness commonly attending the the Necessities of the Deacon's Office, it was troud to have feveral Deacons in the fame Church. In fome Churches they

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were very precise to the Number Seven, in imitation of the first Church of Ferusalem. The Coun. cil of Neocæsarea [d] enacted it into a Canon. That there ought to be but Seven Deacons in any City, though it was never fo great, because this was according to the Rule fuggested in the Acts of the Apofles. And the Church of Rome, both before and after this Council, feems to have looked upon that as a binding Rule alfo. For it is evident from the Epifile of Cornelius, [e] written in the Middle of the Third Century, that there were then but Seven Deacons in the Church of Rome, though there were For. ty fix Presbyters at the fame time. And Prudentim intimates that it was fo in the time of Sixtus alfo, An. 261. For speaking of Laurentins the Deacon he terms him [f] the Chief of those feven Men who had their Station near the Altar, meaning the Seven Deacons of the Church. Nay, in the Fourth and Fifth Centuries the Cuftom there continued the fame, as we learn both from Sozomen [g], and Hilarius Sardus [b] the Roman Deacon who wrote under the Name of St. Ambrofe. But Socomen fays, this Rule was not observed in other Churches, but the Number of Deacons was indifferent, as the Businels

[[]d] Conc. Neocefar, c. 15. [e] Cornel. Ep. ad Fabi. ap. Et feb. Lib. 6. c. 43. [f] Prudent. Hymn, de S. Laurent. His primus è Septem viris qui stant ad aram proximi. [6] Sozom. Lib. 7. c. 19. Διάκονοι ΒΕ Ρωμαίοις είστη νω ε πλείες είση Ambrot Com. in 1 Tim. 3 p. 199 Nunc autem Septem Diaconos effe oportet, aliquantos Presbyte: 05, at bini fine per Ecclesias, & unus in Civitate Episcopus.

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of every Church required. And it is certain it was so at Alexandria, and Constantinople. For though one of the Writers of the Life of St. Mark, cited [i] by Bp. Pearson, says St. Mark ordained but seven Deacons at Alexandria, yet in after-Ages there were more: For Alexander in one of his Circular Letters [k] names Nine Deacons, whom he deposed with Arius for their Heretical Opinions; and it is probable there were several others, who continued Orthodox: For in the Form of Arius his Condemnation, published [1] by Cotelerius, the Catholick Dea-cons of Alexandria and Mareotes are mentioned, as joining with their Bishop in condemning him. And for the Church of Constantinople, the Number of Deacons was there to great, that in one of Justinian's Novels [m] we find them limited to an Hundred for the Service of the Great Church, and three others only. So that it is evident the Number of Deacons usually increased with the Necessities of the Church. and the Church of Rome was fingular in the contrary Practice.

I speak nothing here of the Qualifications required in Deacons, because they were generally the same that were required in dained.

Bishops and Presbyters, and will be spoken of hereafter: Only in their, Age there

be spoken of hereaster: Only in their Age there was some Difference, which is here to be observed. Bishops and Presbyters, as has been noted above, might not ordinarily be ordained before Thirty, but Deacons were allowed to be ordained at Twenty sive, and not before. This is the Term fixed both

[[]i] Vit. S. Marci ap. Pearfon, Vind. Ignati Par. 2. c. 11. p. 329. B. Marcus Anizanum Alexandriz ordinavit Episcopum, & tres Presbyteros, & septem Diaconos. [k] Alex Ep. Encycl. ap. Theodor. Lib. 1. c. 4. [l] Coreler. Not. in Const. Apost. Lib. 8. c. 28. [m] Justin. Novel. 3 c. 4.

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by the Civil and Canon Law, as may be feen in Justinian's [n] Novels, the Council [o] of Agde, Carthage, Trullo, and many others. And it was a Rule very nicely observed: For though we meet with fome Bishops that were ordained before this Age; yet those (as I have shewed before) were never Deacons, but ordained immediately Bishops from Lay. men: But among those that were ordained Deacons. we scarce meet with an Instance of any one that was ordained before the Age of Twenty five in all the History of the Church.

Sect. 21. Of the Respect which Deacons paid to Presbyters, and received from the Inferior Orders.

The last thing which I shall obferve of Deacons, is the great Deference and Respect they were obliged to pay to Presbyters, as well as to the Bishop. It has been proved before, that the Presbyters had their Thrones in the Church,

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whereon they fat together with their Bishop: But the Deacons had no fuch Privilege, but are always represented as flanding by them. So the Author [p] of the Constitutions, and Gregory [q] Nazianzen place them in this Order, viz. The Bishop sitting on the middle Throne, the Presbyters fitting on each Hand of him, and the Deacons standing by. The Council of Nice exprelly [r] forbids Deacons to fit among the Presbyters in the Church. And it is evident from St. Ferom [s], and the Author under the

[[]n] Just. Novel. 123. c. 14. Presbyterum minorem triginta quinque annorum sieri non permittimus. Sed neque Diaconum aut subdiaconum Viginti quinque. [o] Conc. Agathens. c. 16. Conc. Carthag. 3. c. 4. Conc. Trull. c. 14. Conc. Tolet. 4. c. 19. [p] Constit. Apost. Lib. 2. c. 57. [q] Greg. Naz: medical somm. de Ecc. Anastas. [r] Conc. Nic. c. 18. [s] Hieron. Ep. 85. ad. Evagr. In Ecclesia Romæ Presbyteri sedent, & March Diaconi. ffant Diaconi, Name ous &

Name of [t] St. Austin, that though the Roman Deacons were grown the most elated of any others, yet they did not presume to sit in the Church. Nay, fome Canons go farther, and forbid [u] Deacons to fit any where in the Presence of a Presbyter, except

by his Permission.

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The like Respect they were to pay to Presbyters in several other Instances, being obliged to minister to them, as well as to the Bishop, in the Performance of all Divine Offices; none of which might be performed by a Deacon in the Presence of a Presbyter, without some special Reason for it, as has been noted before. Nay, a Deacon was not allowed so much as to bless a common Feast, if a Presbyter was present at it: As we may see in St. 7erom's [x] Epistle to Evagrius, where he censures the Roman Deacons somewhat sharply for presuming so to do.

But then as the Canons obliged Deacons to pay his Respect to Presbyters; so to distinguish them from the Leffer Clergy, all the Inferior Orders were. equired to pay the same Respect to them. Council of Laodicea in the same Canon that says, a Deacon shall not sit in the Presence of a Presbyter without his Leave, adds immediately after, That in ke manner the Deacon shall be honoured by the ubdeacons, and all the other Clergy. And the ouncil of Agae y repeats the Canon in the fame

Words

[[]t] Aug. Quæst. Vet. & Nov. Test. c. 101. Quanquam Roanæ Ecclesiæ Diaconi modice inverecundiores videantur, seginta andi tamen dignitatem in Ecclesia non prassumunt. [4] Connum Laodic. c. 20. Carthag. 4/c. 39. [x] Hieron. Ep. 85 ad f. c. ragr. Licet increbrescentibus vitiis, inter Presbyteros absente piscopo sedere Diaconum viderim: Et in domesticis Conviviis, Naz. medictiones Presbyteris dare, al. Benedictiones coram Presbytis dare. [y] Conc. Agathens c. 65. Non oporter Diaconum sedere præsente Presbytero, sed ex justione Presbyteri sedere. Similiter autem hoporisserur Diaconus à Ministris inferiore. [x] Hieron. Ep. 85 ad Similiter autem honorificetur Diaconus à Ministris inferioame was & omnibus Clericis.

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Words. I shall here also remind the Reader of what I have observed before, That Deacons in some Churches had Power to censure the Inserior Clergy in the absence of the Presbyters. St. Jerom [2] seems also to say, that their Revenues were rather greater than those of the Presbyters, which made them sometimes troublesome and assuming. Beside all this the Order of Deacons was of great Repute, because the Archdeacon was always then one of this Order, and He was commonly a Man of great Interest and Authority in the Church; of whose Powers and Privileges, because it is necessary to discourse a little more particularly, I shall treat distinctly of them in the following Chapter.

CHAP. XXI.

Of Archdeacons.

Sect. 1.

Archdeacons anciently of the same Orusually been of the Order of the with Deacons.

Presbyters, yet anciently the were no more than Deacons: which appears evidently from those Writers, who give us the first Account of them. St. Jerom [a] says the Archdeacon was chosen out of the Deacons, and was the Principal Deacon in every Church, as the Archdresbyte was the Principal Presbyter; and that there was be

^[2] Hieron. Ep. 85. ad Evagr. Presbyter noverit se Lucris m norem, Sacerdotio esse majorem. Id. Com. in Ezek. c. 48 U tra Sacerdotes, hoc est, Presbyteros intumescunt: & Dignit tem non merito sed Divitiis æstimant. [3] Hieron. Ep. 8 ad Evagr. Aut Diaconi eligant de se, quem industrium noveria & Archidiaconum vocent. Id. Ep. 4. ad Rustic. Singuli Ecci siarum Episcopi, singuli Archipresbyteri, singuli Archidiacon

one of each in every Church. Optatus calls Caeilian [b] Archdeacon of Carthage, yet he was never more than a Deacon, till he was ordained Bishop, as has been shewed before: And that made Caeilian himself say, That if he was not rightly ordained Bishop, as the Donatists pretended, he [c] was to be treated only as a Deacon. It is certain also St. Lawrence, Archdeacon of Rome, was no more than the Chief of the Deacons, or the Principal [d] Man of the Seven, who stood and waited at the Altar, as Prudentius words it. From these Testimonies it is very plain, that in those Times the Archdeacon was always one of the Order of Deacons.

But how the Archdeacon came by his Honour, and after what Manner he was invested with his Office, is a Matter of some Dispute among Learned Men. Sal-

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Sect. 2.

Elected by the Bishop and not made by Seniority.

originally He was no more than the Senior Deacon, though they own that in process of Time the Office became Elective. Habertus [f] thinks it was always Elective, and that it was at the Bishops Liberty and Discretion to nominate which of the Deacons he thought sit to the Office. That it was so in the Case of Athanasius, seems pretty evident from what Theodoret [g] says of him, That though he was very young, yet he was made Chief of the Order of Deacons. For this implies, as Valesius there

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[[]b] Optat. Lib. 1. p. 40. Cum correptionem Archidiaconi Cocciliani ferre non posset, &c. [c] Optat. Ibid. p. 41. Iterum à Cocciliano mandatum est, ut si Felix in se, sicut illi arbitabantur, nibil contulisset, ipsi tanquam adhuc Diaconum ordinarent Coccilianum. [d] Prudent. Hymn. de S. Steph. Hic Primus è septem virls, qui stant ad aram proximi. [e] Salmas, de Primat. p. 8. Suicer. Thesaur. Eccl. T. 1. p. 531. [f] Habert. Pontisseal. Obs. 6. p. 206. [g] Theod. Lib. 1. c. 26. Ni Transacture, To 2018 3 To diamonar in proxima.

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observes, that he was chosen by the Bishop and preferred before his Seniors. St. Ferom in the fore. cited Passage as plainly afferes that the Office went not by Seniority, but Election: Only he feems to put the Power of Electing in the Deacons: But if they had any Hand in it, it must be understood to be under the Direction of the Bishop, who is required by some Canons to chuse his own Archdeacon. and ordinarily to give Preference to the Senior, if he was duly qualified: But if not, to make choice of any other, whom he thought most fit to discharge the Offices of the Church [b] and the Trust that was reposed in him.

Commonly Persons of such Interest in the Church , that they were chosen the Bishops Successors.

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The Office of the Archdeacon was always a Place of great Ho nour and Reputation: For he was the Bishop's constant Attendant and Affistant; and next to the Bishop the Eyes of the whole Church were fixed upon him. By

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which means he commonly gained fuch an Interest. as to get himself chosen the Bishop's Successor be and fore the Presbyters. Of which it were easy to give several Instances, as Arbanasius, Cacilian, and many others. And this, I presume, was the Reason why late St. Ferom says, That an Archdeacon thought himself stere [i] injured, if he was ordained a Presbyter: Prost fe bably because he thereby lost his Interest in the y himself says the same of the s Church, and was disappointed of his Preferment arti-We might certainly conclude it was thus in the epe

[[]b] Conc. Agathenf. c. 23. Si Officium Archidiaconarus, propter simpliciorem Naturam implere aut expedire nequiverit, ille loci sui nomen teneat, & ordinationi Eccleste, quem Episcopus elegerit, præponatur. [i] Hieron. Com. in Ezek. c. 48. Cent qui primus fuerit Ministrorum, quia per singula concionatur in del populos, & à Pontificis Latere non recedit, injuriam putat, s. [1] Presbyter ordinetur. Church

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Church of Rome, if what Eulogius a Greek Writer in Photim fays, might be depended on as true: That it was a Law [k] at Rome to chuse the Archdeacon the Bishop's Successor, and that therefore Cornelius ordained Novatian Presbyter, to deprive him of the Privilege and Hopes of succeeding. But I confess there is no small Reason to question the Truth of this Relation, both because we read of no such Law in any Writer of the Latin Church; and because this Author palpably mistakes, in saying, that Cornelius ordained Novatian Presbyter, who was Presbyter long before; and probably never was Archdeacon. nor Deacon, but ordained Presbyter immediately from a Layman, as may be collected from the Leters of Cyprian [1] and Cornelius [m], which tacitly effect upon him for it. Yet if by Law Eulogius meant no more than Custom; perhaps it might be the customary at Rome, as at some other Places, to make hole he Archdeacons the Bishops Successors: Their Power and Privileges, as I observed, commonly gaining reft. them a confiderable Interest both among the Clergy

be and the People.

give As to the Archdeacon's Office, many le was always the Bishop's immewhy late Minister and Attendant: A mself stere Pontificio non recessit, to use Pro t ferom's Phrase, He was always the y his Side, ready to assist him.

nent articularly at the Altar, when the Bishop ministred, the e performed the usual Offices of a Deacon, that ave been mentioned in the last Chapter. The t, ille As As person, the Deacon that stood by the Bishop,

The Offices of the Archdeacon. 1ft, To attend the Bishop at

the Altar, &c.

Certe [k] Eulog. sp. Phot. Cod. 182. Tov appelianovov cosromso Certe [k] Eulog. ap. vilot. tur in addy or vie de regal divis a sandy.

tur in addy or vie de regal divis of sandy.

at, fi [l] Cypr. Ep. 52. al. 55. ad Antonian. p. 103. [m. ad Fabian. ap. Eufeb. Lib. 6. c. 43. [m] Cornel.

and proclaimed, when the Communion-Service began, Let no [n] one approach in Wrath against his Bro. ther, Let no one come in Hypocrify. To him it belonged to minister the Cup to the People, when the Bishop celebrated the Eucharist, and had administred the Bread before him, as we learn from the Account which St. Ambrose [o] gives of Laurentius Archdeacon of Rome. It was his Business also, as the Bishop's Substitute, to order all Things relating to the Inferior Clergy, and their Ministrations and Services in the Church: As what Deacon should read the Gospel, who should bid the Prayers, which of them fhould keep the Doors, which walk about the Church to observe the Behaviour of the People; which of the Readers, Acolythists, Subdeacons, should perform their Service at fuch a Time, or in what Post and Station: For these Things were not precisely determined, but at the Bishop's Liberty to ordain and appoint them; which he commonly did by his Arch deacon: Whose Orders and Directions therefore and fometimes called Ordinationes, and Ordinatio [p] Eo clesia, in some of the ancient Councils. Whence I presume came the Name, Ordinary, which is a Ti tle given to Archdeacons in after-Ages.

Sect. 5.
2. To assist him in managing the Churches Revenues.

He affisted the Bishop is managing and dispensing the Churches Revenues, having the chief Care of the Poor, Orphans Widows, &c. under the Bishop is the Bishop in the Bish

whose Portions were affigned by him, and sent be the Hands of the other Deacons that were under him. The Fourth Council [9] of Carthage make

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[[]n] Constit. Apost. Lib. 2, c. 57. [o] Ambros. de Offic. Lib. 1, c. 41. [p] Vid. Coneil. Agathens. c. 23. Isidor. Hispa Ep. ad Ludifred. ap. Gratian. Dist. 25. c. 1. [q] Con Carth. 4. c. 17. Ut Episcopus gubernationem Viduarum, Papillorum ac Peregrinorum, non per seiplum, sed per Archipre byterum, aut per Archidiaconum agat.

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mention of this part of his Office, when it requires the Bishop not to concern himself Personally in the Care and Government of the Widows, Orphans, Strangers, but to commit this to his Archpresbyter or Archdeacon. Upon this Account Prudentius describing [r] the Offices of St. Lawrence, whom he makes to be Archdeacon of Rome, among other Things assigns him the Keys of the Churches Treafure, and the Care of dispensing the Oblations of the People. And for the same Reason both he and St. Ambrose, [s] and all other Writers of his Passion, bring in the Heathen Persecutor demanding of him those Treasures, which he had in his keeping: Which he promiting to do, in a short time after brought before him the Poor, the Lame, the Blind, the Infirm, telling him, those were the Riches which he had in his Custody; for on them he had expended the Churches Treasure. St. Austin says this was his Office, as he was Archdeacon of the Church. Paulinus [t] therefore calls the Archdeacon, Arca Custodem, The Keeper of the Cheft: Because though the other Deacons were the Dispensers and Conveyers, yet he was the chief Manager and Director of them, and from him they took their Orders, as from the Guardian of the Churches Treasure. It was upon this Account that the Donatifts charged Cacilian among other things, that he had prohibited the Deacons from carrying any Provision [u] to the Mar-

[r] Prudent. Hymn. de Sto. Laur. Levita sublimis gradu, & cateris præstantior, Claustris sacrorum præerat, Cælestis arcanum Domus sidis gubernans clavibus, votasque dispensans Opes.

[s] Ambros. de Offic. L. 2. c. 28. Aug Serm. 11. de Dipersis. Sanctus Laurentius Archidiaconus fuit: Opes Ecclesia abillo Persecutore quarebantur. Id. de Divers Ser. 123. [s] Paulin. de Mirac. S. Martin. Lib. 4. Bibl. Patr. T 8. p. 865.

Protinus adstanti Diacono, quem more priorum

Antistes Sanctæ Custodem legerat Arcæ, Imperat. &c.

[u] Aug. Brevic. Collat. 3. c. 14.

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tyrs in Prison. Which Objection must be grounded upon this, that he was obliged by his Office, as he was Archdeacon, to see that the Martyrs were provided of Sustenance; which they pretended he had not only neglected, but abused his Authority, in forbidding those that were under his Command, to Minister unto them.

3. Another part of his Office was to affift the Bishop in Preach-Se&t. 6. 3. In Preaching, ing. For as any Deacon was authorized to preach by the Bishops Leave, so the Archdeacon being the most eminent of the Deacons, was more frequently pitched upon to difcharge this Office, if we may fo understand those words of St. Ferom, which have been cited before in the 3d Section, Primus Ministrorum per singula concionatur in populos. The chief Minister, or Archdeacon, is many Times, and in many Places employed in Preaching to the People. For the word, Singula, may relate both to Times and Places. But if any one thinks, that Concionari here fignifies no more than Pradicare and xnguares, doing the Office of an Holy Cryer in the Aisembly, I shall not contend about it; but only say, that St. Jerom speaking of some thing that then made the Archdeacons Popular, feems rather to mean the Office of Preaching, than any other. 4. The Archdeacon usually bore

Sect. 7.

4. In ordaining the Inferior Clergy.

Subdeacons, Acolythists, &c. His Office in this matter is particularly described in several Canons [w] of the 4th Council of Carthage, which relate the manner how the Inferior Clergy were to be ordained; viz., not by Imposition of

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[[]w] Concil, Carth. 4, c, 5, 6, 9,

Hands, which belonged only to the Superior Orders, but by receiving some Vessels or Utenfils of the Church, partly from the Hands of the Bishop, and partly from the Hands of the Archdeacon, As to give only one Instance in the Ordination of an Acolythist, the Canon fays, The Bishop was to inform him what his Duty was, and then the Archdeacon was to give him a Taper into his Hand, that he might know that he was appointed to light the Candles of the Church.

5. The Archdeacon was invested also with a Power of Censuring the other Deacons, and all 5. The Archdeacon the Inferior Clergy of the Church. had Rower to confure That it was fo, at least in some Deacons and the In-Churches, is very evident from a ferior Clergy, but not Passage in the Acts of the Coun-

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cil of Chalcedon, where Ibas Bishop of Edessa speaking of Maras one of the Deacons of his Church. fays, he was not Excommunicated by himfelf, but by his Archdeacon, who [x] for a Crime commirted against a Presbyter, suspended him from the Communion.

But whether the Archdeacon had any Power over Presbyters, is a matter of Dispute among Learned Men. Salmafius [y], and the Learned Suicerus [z] after him, scruple not to affert, that even the Archprefbyter himself in the Roman Church was subject to him. Cujacius and some others, who are cited by [a] Baluzius, go one step farther, and say it was so in all Churches. Yet there is not the least Footstep of any fuch Power to be met with in any ancient Writer or Council: But the Original of all the Mistake is

[[]x] Con. Chalced. Act. to. p. 653. 'Anomainntes ber the isto Apzedanoro, &c. [y] Salmaf. de Primat c. 1. p. 9. [z] Suicere Thefaur. T. 1. p. 533. [a] Baluz. Not. ad Gratian. Dift 25. neon opens gelenight beamoned gniwo ils daga. Concil. Toris & p. 190

owing to a Corruption in Gratian's Decree, and Gregory the Ninth's Decretals, who cite the Words alledged [b] in the Margin, the one as from Isidore of Sevil, and the other from the Council of Toledo. pretending that the Archpresbyter is to be subject to the Archdeacon: When yet, as both Baluzius and the Roman Correctors confess, there are no such Words to be found in Isidore's Epistle; nor will Garsias Loaisa own them to be the Genuine Decree of any Council of Toledo. So that the whole credit of this Matter rests upon Gratian and the Compilers of the Decretals, whose Authority is of little Esteem in things relating to Antiquity, when there is no better Proof than their bare Affertion. Yet I shall not deny, but that in Gratian's Time it might be as he represents it: For probably by this time the Archdeacons were chosen out of the Order of Prefbyters: Though when first they began to be so, is not very easie to determine. Only we are certain that some Centuries before the time of Gratian the Custom was altered. For Archdeacons in the 9th Century, were some of them at least of the Order of Presbyters; as appears from Hinemar's Capitula [c] directed to Guntharius and Odelbardus, two of his Archdeacons, whom he stiles, Presbyter-Archdeacons. And there is reason enough to think it was fo in the time of Gratian; The Archdeacons were then generally of the Order of Presbyters, as they have been ever fince: Which makes it no wonder that in Gratian's time they should have Power over the Archipresbyteri, which in the Language of that

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[[]b] Grat. Dist. 25. c. 1. ex Epist. Isidor. Hispal. ad Ludifred' Archipresbyter vero se esse sub Archidiacono, ejusq, præceptis sicut Episcopi sui, Sciat obedire. In Gregory's Decretal; Lib. 1. Tit. 24. de Officio Archipresb. c. 1. the same words are leited ex Concilio Toletano.

[c] Hincmar. Capitula Archidiaconibus Presbyteris data. Concil. Tom. 8. p. 591.

Chap. XXI, CHRISTIAN CHURCH. 299

Age often fignifies no more than Rural Deans, over which the Archdeacons have usually Power at this Day. But by this the Reader may judge how little such Writers are to be depended on, who take their Estimate of former Ages from the Practice of their own, and reckon every thing ancient, that is agreeable to the Rules and Customs of the Times they live in.

But to return to the Archdeacons of the Primitive Church: There is one thing more may admit of some Dispute, Whether the Archdeacons Power anciently extended over the whole Diocese, or was confined to the City or Mo-

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Sect. 9.
Of the Name a maymis, Circumluffrator
and whether Archdescons had any Power ower the whole Diocefe.

ther-Church. In the middle Ages of the Church, there is no question but they had Power over the whole Diocese. For Isidorus Hispalensis, who lived in the beginning of the 7th Century, in the Account which he gives of the Archdeacons Office, says, The Parochial Clergy were under his Care, that is, the Deacons and Inferior Clergy; and that it belonged to him [d] to order Matters, and end Controversies among them; to give the Bishop an Account what Churches stood in need of Repairing; to make enquiry by the Bishop's Order into the State of every Parish, and see what Condition the Ornaments and Goods of the Church were in, and whether the Ecclesiastical Liberties were maintained. Habertus thinks [e] the Archdeacons were invested with the

[[]d] Isidor. Ep. ad Ludifred. & ap. Gratian. Dist. 25. c. 1. Sollicitudo quoq; Parochitanorum (al. Parochiarum) & ordinatio. & jurgia ad ejus pertinent curam: Pro reparandis Diœcesanis Bassilicis ipse suggerit Sacerdoti: Ipse inquirit Parochias cum justione Episcopi, & Ornamenta, vel res Basilicarum Parochitanorum (al. Parochiarum) & Libertatum Ecclesiasticarum Episcopo idem refert. [e] Habert, in Pontifical. Par. 9. Obser. 6.

same Power some Ages before; and for Proof cites a Passage out of the Council of Chalcedon, where in an Instrument [f] presented by the Presbyters of Edella against Ibas their Bishop, one Abramius a Deacon of that Church, in all the Latin Translations is called Diaconus Apantita, which Habertus takes to be a general Inspector of the Church. But there are two evident Reasons against this, which it is a wonder fo observing a Person as Habertus should not see: 1. That Abramius was not an Archdeacon, but only a private Deacon of the Church: For in the same place there is mention made of another Archdea. con, who when Ibus was about to have had Abramius ordained Bishop of Batena, interposed and hindered him from doing it, because he had been censured for the Practice of Magick, and never given any Satiffaction to the Church. And though it is said, that Ibas took occasion to remove that Archdeacon from his Office, yet it is not once intimated that he put Abramius in his room; which if he had done, it would doubtless have been made another Article of Accufation against him before the Council. 2. The Original Greek in Labbe's Edition is not Daxor @ dray. mis, as Habertus reads it, but only Adnow & da dutis ? nuerions connoises, a Deacon of that our Church of Edeffa: And though anurring be put into the Margin, yet it is not owned to be any various Reading. but only the Editors Conjecture, which I think is not sufficient to build such an Affertion upon, when no other Proof or Authority is pretended. Therefore I determine nothing concerning this Power of the Archdeacons in ancient Times, but leave it to farther Enquiry, and the Determination of every Judicious Reader.

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[[]f] Concil. Chalced. Act. 10. p. 650. 2 (martin 2013) 18. 18. 18.

Valefius takes notice of another Name, which he thinks was fometimes given to the Archdeacons, Episcopi, why given that is, the Name Cor-Episcopi; for to Archdencene. which he cites the Words of one

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Sect. 10. Of the Name Cor-

Joannes Abbas [g], in a Book written about the Translation of the Relicks of St. Glodefindis. This ac first may look like a Corruption only of the Name Chorepiscopus, because in latter Ages the Power of the ancient Chorepiscopi dwindled into that of the Archdeacons: But when it is confidered, that all the Deacons anciently were called the Bishops Eyes, and his Ears, his Mouth, and his Heart, as has been noted in the last Chapter, §. 18. It will appear very probable that the Archdeacon should be peculiarly dignified with those Titles; and therefore be called Cor Episcopi the Bishop's Heart, because he was used to fignifie his Mind and Will to the People: As he is called Oculus Episcopi, not only in ancient Authors [b], but in the Decretals [i], and the Council of Trent [k], because he was the Bishop's Eye to inspect the Diocese under him.

Some may perhaps be defirous to know farther the first Rife and Original of the Name and Office of Archdeacons in the Church: But this is a Matter involved in so great Obscurity, that it cannot eafily be determined. Habertus and

The Opinions of Learned Men concerning the first Original of the Name and Office of Archdencon.

fome others [1] of the Roman Communion, reckon this Office as ancient as that of Deacons themselves. deriving both from Apostolical Constitution, and

[g] Joh. Abbas ap. Valef. Not. in Theodorit. lib. 1. c. 26. Ad hoc inspiciendum sacrorum Ministros cum Archidiacono majore, quem Cor-Episcopi dicunt, Pontifex direxit. [b] Isidor. Pelus! hb. 1. Ep 29. [i] Decretal. lib. 1. Tit. 23. c. 7. Trid. Seff. 24. Cap. 12. de Reform. [1] Habert. Not. in Pontifical. p. 207. Baron. an. 34. n. 285,

making

making Stephen the first Archdeacon of the Church. But others with greater Reason [m], deduce it only from the 3d. Century, and leave it as a Matter under Debate and Enquiry, Whether there were any fuch thing as the Archdeacon's Office in the time of Cornelius Bishop of Rome, which was in the middle of the 2d. Century. This is certain, that Cornelius in his Epistle to Fabius, where he gives a Catalogue [n] of the Roman Clergy, though he speaks of Deacons, and Subdeacons, Acolythists, Exorcists, Readers, and Door keepers, makes no particular mention of the Archdeacon; Nor does Cyprian ever fo much as once use the Name: Yet before the end of this Century Cacilian is supposed to have had the Title, as well as the Office of Archdeacon of Carthage, because Optatus calls him so, and the Name often occurs in St. Ferom and other Writers of the 4th Age, in which St. Ferom lived: Baronius indeed urges St. Auftin's Authority, to prove that Stephen was properly an Archdeacon: For he fays St. Austin calls him Primicerius Diaconorum; but he that will look into St. Austin, will quickly findshis Mistake; For his Words are not Primicerius Diaconorum, but Primicerius [0] Martyrum, the Protomartyr, as we commonly call him, because he was the first that fuffered for the Name of Christ. And hence the Reader may observe by the way, that the Words Primicerius and Primus do not always denote Principality, or Priority of Power and Jurisdiction, but only Priority of Time, or Precedency of Honour and Dignity, in respect of Place or outward Order.

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[[]m] Bp. Fell Not. in Cypr. Ep. 52. al. 49. ad Cornel. [n] Cornel. Ep. ad Fab. ap. Euseb. lib. 6. c. 43. [o] Aug. Ser. 1. de Sanctis, Tom. 10. Hodie celebramus Natalem, quo Primicerius Martyrum migravit ex mundo.

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In which Sense the same St. Austin [p] says in another place, that Stephen is named first among the Deacons, as Peter was among the Apostles. Which is a Primacy that may be allowed to them both, without any Pretence of Jurisdiction. Habertus urges farther the Authority of the Greek Menologion, which gives Stephen the Title of Archdeacon: But such Books are not sufficient Evidence, being they are of a modern Date, and speak of ancient things in the Language and Phrase of their own Times; for which Reason they are not much to be depended on. except when they are backed with the concurrent Testimony of some ancient Authors, of which there are none in this Case to yield any Collateral Evidence to this Affertion. Yet on the other hand the Opinion of Salmasius is equally to be discarded, who [9] afferts that the Office of Archdeacon was not in the Church in the time of St. Ferom, though St. Ferom [r] himself says in most express Words, that the Custom then was to have one Bishop, one Archpresbyter, one Archdeacon in every Church. But this is the usual way of that Author in his Book de Primatu, to advance Paradoxes of his own Fancy for ancient History, and lay down positive Affertions upon the most slender Conjectures, yea, many times against the plainest Evidence of Primitive Records. as in the Case before us, and many others which I have had occasion to take notice of in this Discourse. It were to be wished, that that Author who wrote upon an useful Design, had been a little more accurate in his Accounts of the State of the Clergy of the Primitive Church; and whilst he was demolishing the Pope's Supremacy, had not confusedly treat-

Primus, sicut inter Apostolos Petrus. [9] Salmas. de Primat. c. 1. p. 8. [7] Hieron. Ep. 4. ad Rustic. cited before, §. 1.

ed of some other Orders and Offices, which were of greater Antiquity in the Church.

CHAP. XXII.

Of Deaconesses.

Sect. 1.
The ancient Name of Deaconeffer Deakovoi, Mges Cunds, Viduæ, Ministræ.

Having spoken of Deacons and Archdeacons, it remains that I say something in this Place of Deaconesses, because their Office and Service was of great use

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in the Primitive Church. There is some mention made of them in Scripture, by which it appears that their Office was as ancient as the Apostolical Age. St. Paul calls Phabe a Servant of the Church of Cenchrea, Rom. 16. 1. The Original Word is Deacones, answerable to the Latin word Ministra, which is the Name that is given them in Pliny's Epistle [s], which speaks about the Christians. Tertullian [t] and some others call them Viduae, Widows, and their Office Viduatus, because they were commonly chosen out of the Widows of the Church. For the same reason Epiphanius [u] and the Council of Laodicea [w] call them ngeocondus, elderly Widows, because none but such were ordinarily taken into this Office.

Sect. 2.
Deaconesses to be
Widows by some Laws.

For indeed by some ancient Laws these 4 Qualifications were required in every one, that was to be taken into this Order. 1st, That

ex duabus Ancillis, quæ Ministræ dicebantur, quid esset veri & per tormenta quærere.

[t] Tertul, lib. 1. ad Uxor. c. 7.

Id. de Veland. Virg. c. 9. Epiph. Hær. 79. n. 4. Ignat. Ep. ad Smyrn n. 13.

[u] Epiphan. Hær. 79. Collyrid. n. 4.

[w] Con. Laodic. c. 11.

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iri quæ fuerant Uxores.

she should be a Widow. 2. That she should be a Widow that had born Children. 2. A Widow that was but once Married. 4. One of a confiderable Age, Forty, Fifty, or Sixty Years Old. Though all these Rules admitted of Exceptions. In Tertulian's time the Deaconesses were so commonly chosen our of the Widows, that when a certain young Virgin was made a Deaconels, he speaks of it [x] as a Miracle or Monstrous thing in the Church. Yet some Learned Men are of Opinion, that Virgins were sometimes made Deaconesses even in the time of Ignatius: Because Ignatius in his Epistle to the Church of Smyrna [y], salutes the Virgins that were called Widows, that is, Deaconesses, as Cotelerius and Vostias truly expound it. For Virgins could not be called Widows congruously in any other Sense. Some suspect that the Word Virgins is a Corruption crept into the Text: But there is no reason for this Conjecture, for Ignatius is not the only Author that peaks of Virgin-Deaconesses. Epiphanius [2] fays, in his time they were fome Virgins, and fome Widows that had been but once Married. The Author of the Constitutions [a] says the same, that the Deaconess was either to be a chast Virgin, or a Widow hat had been the Wife of one Man. And one of fustinian's Novels [b] enacted it into a Law, that the Deaconesses should be chosen out of one of these Orders. Accordingly we find in the Practice of the [x] Tertul. de Veland. Virgin. c. 9. Scio alicubi Virginem in Viduatu ab annis nondum viginti collocatam. Cui fi quid refrierii debuerat Episcopus, aliter utiq; salvo respectu Disciplina, restare potuisset, ne tale nunc Miraculum, ne dixerim monrum, in Ecclefia denoraretur. [7] Ignat. Ep. ad Smyrn. n. 13. As The outer that The Deves this Asyouth us modes. Coreler in Loc. viduæ vocabantur, quia in Gradu Viduali seu Diaconico erant onstitutæ. [2] Epiph. Expos. Fid. n. 21. n mpdicares and woja wias, h den nap seros vous. [1] Conft. Apost. lib. 6 c. 17.

[b] Just. Novel. 6. c. 6. Aut Virgines constitutas, aut unius.

DEPLOYMENT OF THE

Church.

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Church, Virgins as well as Widows admitted to this Office. Gregory Nyssen [c] says, his own Sister Macrina, who was a Virgin, was a Deaconess, and so was Lampadia another Virgin. And Sozomen [d] relates, how that Chryfostom would have ordained Nicarete a famous Virgin to this Office, but she refused it for the love she had to a Private and Philosophick Life.

Yet by some Laws they were required not only to be Widows And fuch Widows but fuch Widows as had Children as had Children. also. Tertullian [e] feems to inti mate that this was the Custom of the Age he lived in, to put none into this Office but such as were Mo thers, and had had the Education of Children, in the Training up of whom they had learnt to be Ten der and Compassionate in their Affections, and s were qualified to affift others both by their Counse and Comfort. Sozomen also mentions a Law [f] made by Theodofius to this purpose, That no Women should be admitted to the Office, except they had Children, and were above Sixty Years old, according ding to the express Rule of St. Paul. The Law ftill extant in the Theodofian Code [g], in the same Words as Sozomen cites it: But he speaks of it as Arie new Law, that was then made upon a particula new Law, that was then made upon a particular the Occasion, by reason of some Scandal that had hap wid pened in the Church: Which is a plain Intimation of o that from the time of Tertullian, to the making this Law, the Church had varied in her Practice.

[6] Nyssen. Vit. Macrin. Tom. 2. p. 181, & 197. zom. lib. 8. c. 23. [e] Tertul. de Vel. Virg. c. 9. Ad qua Sedem præter annos Sexaginta non tantum Univiræ, id est nu tæ, aliquando eliguntur, sed & Matres & quidem Educatrio filiorum: Scilicet ut experimentis omnium affectuum ftruct facile norint ceteras & confilio & folatio juvare. zom. lib. 7. c. 16. 'Et un maides Exorer, &c. [g] Cod. Theo lib. 16. Tit. 2, de Epifc. & Cler. Leg. 27. Nulla nili emenfis Ser ginta annis, cui votiva domi Proles sit, secundum praceptum postoli ad Diaconissarum consortium transferatur. An

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Chap. XXII. CHRISTIAN CHURCH. 107

And so she had likewise with respect to the Age of Deaconesses. For though the forementioned Law. of Theodofius require them to be Sixty Years of Age Compleat; and Tertullian [b] and St. Bafil [i]

Sect. 4. Not to be ordained under Sixty Years of Age, by the most ancient Canons.

speak of the same Age; yet Justinian in one of his Novels [k] requires but Fifty, and in another [t] but Forty; which is all that was infifted on before by the great [m] Council of Chalcedon, whose Words are, No Woman shall be ordained a Deaconess before she is Forty Years old. And it is probable in some Cases that Term was not strictly required: For Sozomen [n] fays, Nectarius Bishop of Constantinople ordained Olympias a Deaconels, though the was but a young Widow, because she was a Person of extraordinary Virtue. By which we may judge. that as the Church varied in her Rule about this Matter, fo Bishops took a Liberty to ordain Deaconesses at what Age they thought fit, provided they could be affured of their Probity and Virtue.

But there was another Qualification, which they were more frict in exacting, which was that, hap the Deaconesses should be such widows as had been only the Wives

To be fuch as had been only the Wives of one Man.

ing of one Man, according to the Apostles Prescription, 1 Tim. 5. 9. Which Rule they generally underfood as a Prohibition of electing any to be Deaco-

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[[]b] Tertul. ibid. [i] Basil. Ep. Canonic. c. 24. Novel. 6. c. 6. Super mediam constitutas æratem, & circa Quinpaginta annos. [1] Novel. 123. C. 13. Diaconiffa in fancta Ecklia non ordinatur, que minor Quadraginta annis lit. [m] Con. halced. c. 14. al. 19. Asanovov un resestreias puraine me sour rum Awaegnerne. Vid. Concil. Trullan. c. 14, & 40. [n] Sozom. ib. 8. c. 9. Kai mp vian xipar Augustin -- diaxpror exercition

nesses, who had been twice Married, though lawfully and successively to two Husbands, one after another. In this Sense Terrullian [o] fays, the Apostle requires them to be Univira, the Wives of one Man: which Epiphanius [p] calls and dono as sin uno papias, Widows that have been but once Married. So the Author of the Constitutions, and Justinian's Novels [4], which have been cited before.

But Theodoret gives a different Sense of the Apoftles Words: For he supposes the Apostle not to forbid the chusing of Widows that had been twice Married, but only such [r] as had Married again after imp they had divorced themselves from a former Husband: which was such a scandalous Act, as justly excluded them from the Churches Service. And this Sense is embraced as the most probable and rational, expl by the Learned Justellus [s], Dr. Hammond [t], Suice- n th rus [u], and several others, of which I shall have occasion to give a farther Account, when I come to thic speak of that Apostolical Rule as it concerned all hat Thus much will suffice to be spoken at ny present concerning the Qualifications of Deaconesses before they were ordained.

Sect. 6. Whether Deaconsffes were anciently ordained by Imposition of Hands.

The next Enquiry is concerning by their Ordination it self, Whether it was always performed by Impoepof
fition of Hands? And here Learning D ed Men are very much divided in nong their Sentiments, Baronius w

thinks they had no Imposition of Hands at the time

[o] Tertul ad Uxor. lib. 1. c. 7. Viduam allegi in Ordinationicen. nem nisi Univiram non concedit. It. de Virg. veland. c. 9. mon. Apost lib. 6. c. 17. [r] Theod. Com. in 1 Tim. 5.9. [s] Just Not. id Can 1. Concil. Laodic. [s] Ham. Annot. on 1 Tim. 3 70's 2. [u] Suicer. Thefaur. Tom. 1. p. 899. [w] Baron. an. 34 n. 13. It. Cabassut. Notit. Concil. c 56. p. 342.

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of the Council of Nice, and he grounds his Affertion upon one of the Canons of that Council, which. as he expounds it, denies that Deaconesses were ordained by Imposition of Hands, and therefore makes no other account of them than as mere Lay Perfons. Valefius [x] gives the same Exposition of the Canon; though he owns that Balfamen and Zonaras. the ancient Expositors, were of a contrary Judgment, viz. That the Canon speaks not of the Deacopolicities of the Church, but of such as returned to the
forCatholick Church from the Paulianists or SamosateniMarin Hereticks, among whom they had received no
liter Imposition of Hands, and therefore were to be treatdust as mere Laicks. And in this Sense Suicerus [y],
and Albaspiny [z], Christianus Lupus, Fabrotus, and othis her modern Criticks and Expositors of the Canon
conal, explain it also. To make the Reader himself judge
wicein the Matter, I must here recite the Words of the
cocCanon, which are these: Concerning the Paulianists
which return to the Catholick Church, it is decreed,
dall hat they shall be by all means Re-baptized. And if
an at any of them were heretofore reckoned among the
sacoclergy, if they appear to be blameless, and without ment, viz. That the Canon speaks not of the Deacolergy, if they appear to be blameless, and without the lebuke, let them be first Baptized, and then ordaining a by the Bishop of the Catholick Church: But if the pon Examination they be found unsit, let them be apposed. The same Rule shall be observed concerning Deaconesses, and all others who are reckoned and mong their Clergy. And we particularly take notime to the letter of Deaconesses, which appear in that time time

Habit

[[]x] Vales. Not. in Sozomen. lib. 8. c. 9. [y] Suicer. The-ur. Tom. 1. p. 867. [z] Albasp. Not. in Can. 19. Concil. inatio icen. Lupus Tom. 1. Schol. in eund. Can. Fabrot. Not. ad Bal-mon. Collect. Constitut, p. 1417. [s] Con. Nic. c. 19. institution of the constitution of the constit

Habit or Dignity, that having never had any Impo. sition of Hands, they are to be reckoned only among the Laity. These last Words about Deaconesses feem to refer to what goes before; and then they must be interpreted of Deaconesses among the Paulianists who took upon them the Habit of Deaconesses with out any Consecration. Or if we understand them as spoken of Deaconesses already in the Church they may mean that there were some Deaconesse which had crept into the Office without Impolition of Hands, and fuch the Council accounts no more than Lay Persons. That which will incline a Man to interpret this Canon to some such Sense as this is. That all other Councils and Writers speak of or daining Deaconesses by Imposition of Hands. Valeful himself owns that it was so in the time of the Council of Chalcedon; for in one of the Canons of tha Council [b] their Ordination is expresly called both xucenvia and xupodina, Ordination by Imposition of Hands. And the Author of the Constitutions [e speaking of their Ordination, requires the Bishop u use Imposition of Hands, with a Form of Prayer which is there recited. And thus it was both in the Greek and Latin Church, fo long as the Order it se continued to be in use. The Council of Trulo, As 692. Speaks of their Ordination in two Canons [4 under the Name of xugorovia. And Sozomen [e] ule the fame Word in speaking of the Ordination And though there be not fo many Exam ples of this Practice to be met with in the Lan Church, because the Order was there much soon laid aside : Yet Cotelerius [f] has furnished us wit

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[[]b] Con. Chalced. c. 15. [c] Constit. Apost. lib. 8. c. 19. Showers, Endwers der in in xeiges, &c. [d] Con. Trull. c. 18. 40. [e] Sozom. lib. 8. c. 9. [f] Comeler. Not. in Con. Apost. lib. 8. c. 19. Con. Wormatiens. c. 73. ex Concil. Ch. ced. c. 15.

Chap. XXV. CHRISTIAN CHURCH.

some out of Fortunaius and the Council of Worms, both which expresly say, the Ordination of Deaconesses was performed by Imposition of Hands. In the Council of Worms the 15th Canon of the Council of Chale den is repeated. And Fortunatus his words are, Manu (uper posita | g | consecravit . Diaconam, speaking of one whom Medardus the Bishop consecrated a Deaconess. by laying his Hands upon her. All which shews, that it was the constant Practice of the Church to ordain Deaconesses by Imposition of Hands: And that makes it very probable, that the Nicene Canon is to be understood in that Sense, which is most a-

greeable to the Churches Practice.

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But the Learned Justellus [b] still raises another Scruple about their Ordination: He thinks this Impolition of Hands was not properly an Ordination, but only a Benediction: For he distinguishes betwixt those two things, and says, every solemn Imposition of Hands is not an Ordination; which is very true; for then the Imposition of Hands upon the Catechumens, or upon the Baptized in Confirmation. or upon the Penitents in order to reconcile them. or upon the Sick in order to their Cure, or upon any Persons whatsoever to give them a common Benediction, would be an Ordination: But then that Learned Person seems not to have considered, that the Imposition of Hands upon the Deaconesses was fomething more than all these: For it was a Consecration of them to a certain Office in the Church, which fort of Imposition of Hands joined with a Prayer of Benediction for Grace to discharge that Office aright, is what the Church has always meant and called particularly by the Name of Ordination.

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Yet

[[]g] Fortun, Vit. Radegundis ap. Surium. Aug. 13. [h] Justel-Bibl. Jur. Canon. T. 1. p. 75. Not. in Con. Nic. c. 19.

Sect. 7.
Not confecrated to
any Office of the
Priesthood.

Yet we are not to imagine, that this Confectation gave them any Power to execute any part of the Sacerdotal Office, or do the Duties of the facred Function. Women

were always forbidden to perform any fuch Offices as those. Therefore the Author of the Constitutions calls it a Heathenish Practice to ordain Women-Priests, ispeias xeserrover: For the Christian [i] Law allowed no fuch Custom. Some Hereticks indeed as [k] Tertu"ian observes, allowed Women to Teach. and Exorcife, and administer Baptism; but all this, he fays, was against the Rule [1] of the Apostle, Epiphanius brings the Charge particularly against the Pepuzians, which were a Branch of the Montanifi, that they [m] made Women-Bishops and Women-Presbyters, abusing that Passage of the Apostle, In Christ Telus ibere is neither Male nor Female, to put some Colour upon their Practice. He charges it also upon the Collyidians [n], that they did iegepyer old Juvaixãv, use Women to Sacrifice to the Virgin Mary. Where it is observed that the Charge is double, r. That they gave Divine Worship to the Holy Virgin, and 2. That they used Women-Priests in their Service. Against these he has a particular Dissertation, wherein he shews at large that no Woman from the Foundation of the World was ever ordained to offer Sacrifice, or perform any solemn Ser-

[m] Epiph Hær. 49. Pepuzian. n. 2. Shirkonos map' elutolis puvalkes, if m. eocutipos puvalkes. [n] Id. Hær. 78. Anti-

dicomarianit, n. 23.

[[]i] Constit. Apost. lib. 3. c 9. [k] Tertul. de Præscript. c, 41. Ipsæ mulieres hæreticæ quam procaces, quæ audeant docere, contendere, Exorcismos agere, curationes repromittere, forsitan & tingere. [l] Id. c. 17. de Baptismo.

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vice [o] of the Church: Which if it had been allowed to any, would certainly have been granted to the Virgin Mary her felf, who was so highly favoured of God. But neither she nor any other Woman had ever the Priest's Office committed to them. There is indeed, says he, an Order of Deaconesses in the Church, but their business [p] is not to Sacrifice, or perform any part of the Sacerdotal Office, or any of the facred Mysteries, but to be 2 decent Help to the Female Sex in the time of their Baptism, Sickness, Affliction, or the like: And therefore he denies, that the Church made them either Presbyteresses or Priestesses, à aprobuteidas, à iseiwas. Where the Reader is to observe, that Epiphanius puts a Distinction betwixt the Names mesocumbas and meso-Curreidas, because the former only denotes Elderly Women, such as the Deaconesses commonly were; but the latter he uses to signify Persons ordained to the Office of Presbyters or Priests, which he absolutely denies any Women in the Christian Church

And from hence it is plain the
Offices of the Deaconesses were
only to perform some Inferior
Services of the Church, and those of Women.
Chiefly relating to the Women,
for whose sake they were ordained. One part of
their Office was to assist the Minister at the Baptizing of Women, where for Decencies sake they were
employed to divest them (the Custom then being
to baptize all Adult Persons by Immersion) and so
to order the Matter, that the whole Ceremony

[[]ο] Id. Hær. 79. Collyrid. n. 3. 'Ει ἰερατάθειν γυναϊκες Θερο σερσετάσου το, ἢ κανονικὸν τὸ ἐρράζεος ὁν ἐκκλησία, ἔθει μᾶκλον ἀυτὸν τὰ Μαρίαν ἰερατείαν ὅπιτελέσαι, &c. [p] Ibid. Διακονιστών τὰ για ἔςτιν εἰς τὴν ὀκκλησίαν, ἀλλ' ἐχὶ εἰς τὸ ἰερατάθειν, ἐδὶ τὰ ὑπιχειρεῖν ὁπιτρέπων.

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might be performed with all the Decency becoming fo facred an Action. This is evident from Epiphanius both in the forecited Passage, and other [a] Places. And it is taken notice of also by Justinian [b] and the Author [c] of the Constitutions, who adds, that the Deaconesses were used to anoint the Women in Baptism with the Holy Oil, as the Custom of the Greek Church then was, not only for the Bishops, Presbyters and Deacons, but also for the Deaconesses to use this Ceremony of Unction before Baptism; of which Cotelerius in his Notes [d] gives several Instances out of the ancient Writers, but these belong to another place.

Sect. 9.
2. To be a fort of
Private Catechistste
the Women-Catechumens.

2. Another Part of their Office was to be a fort of Privare Catechists to the Women-Catechumens, who were preparing for Baptism. For though they were not allowed to teach Pub-

lickly in the Church, yet they might Privately infiruct and teach those, how to make the proper Answers that were required of all Persons at their Baptism. The Author of the short Notes on the Epistles [e] under the Name of St. Ferom, calls this, Private Ministery of the Word, which the Deaconesses personned in the Eastern Churches in his Time. And it was so usual and ordinary a Part of their Office in the African Churches, that the Fathers of the Fourth Council of Carthage [f] require

^[6] Epiph. Expos. Fid. 21. [6] Justin Novel. 6. c. 6'
[6] Const. Apost. Lib 3. c. 15. [d] Coteler. in Loc.

^[1] Hieron. Com. in Rom. 16. 1. Sieut etiam nunc in Orientalibus Diaconisse mulieres, in suo Sexu ministrare videntur in Baptismo, sive in Ministerio Verbi, quia privatim docuisse Fœminas invenimus, &c. [7] Con. Carthag. 4. c. 12. Viduæ vel Sanstimoniales quæ ad ministerium baptizandarum mulierum eliguntur, tam instructæ sint ad Officium, ut possint apto & sano Sermone docere imperitas & rusticas mulieres, tempore quo baptizandæ sunt, qualiter Baptizatori interrogatæ respondeant, & qualiter, accepto baptismate, vivant.

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it as a necessary Qualification in Deaconesses when they are ordained, that they shall be Persons of such good Understanding, as to be able to instruct the Ignorant and Rustick Women, how to make Responses to the Interrogatories, which the Minister puts to them in Baptism, and how they were to order their Conversation afterward.

g. Another Part of their Employment was to vifit and attend Women that were fick, which is noted by Epiphanius [g] and the Author of the Constitutions, who

Sect. 10.
3. To wifit and attendWomen that were fick and in diffress.

[b] fays they were employed likewise in delivering the Bishop's Messages and Directions to Women that were in Health, whom the Deacons could not visit because of Unbelievers: That is, because of the Scandal and Reproach which the Heathens were ready to cast upon them.

4. In Times of Danger and Persecution they were employed in Ministring to the Martyrs in Prison, because they could more easily gain Access to them, and

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Sect. 11. 4. To minister to the Martyrs and Confessors in Prison.

go with less Suspicion, and less Danger and Hazard of their Lives from the Heathen, than the Deacons or any other Ministers of the Church could do. Cotelerins [i] and Gothofred collect this from some Passages in Lucian and Libanius, which seem plainly to refer to this Part of the Deaconesses Ministry. For Lucian in one of his Dialogues speaking of Peregrine the Philosopher, how he was caressed by the Christians, whilst he was in Prison for the Profession

[[]g] Epiph. Hær. 79. n. 3. Expos. Fid. n. 21.
[b] Constit. Apost. Lib. 3. c. 15. & 19. Hieron. Ep. 2. ad Ne-

[[]b] Constit. Apost. Lib. 3. c. 15. & 19. Hieron. Ep. 2. ad Nepot. Multas Anus asit Eccelsia quæ Officium ægrotanti præstant, &c. [1] Coteler. Not. in Const. Lib. 3. c. 15. Gothofred. Com, in Cod. Theodos. Lib. 16. Tit. 2. Leg. 27.

of their Religion, says, In the Morning one might observe the old Women the Widows waiting at the Prison Gate [k] with some of the Orphan Children: Where by the Widows he doubtless means the Deaconesses of the Christians. And there is little Question but Libanius [l] means the same, when he says, that the Mother or Mistress of the old Women, when she finds any one bound in Prison, runs about, and begs and makes a Collection for him. This plainly refers to the great Charity and Liberality of the Christians toward their Martyrs, which was collected and sent to them by the Hand of these Deaconesses.

Sect. 12.
5. To attend the Womens-Gate in the Church.

John the Greek Churches the Deaconesses had also the Charge of the Doors of the Church, which Part of their Office is mentioned by the Author [m] of the Consti-

tutions, and the Author under the Name of Ignatius, who [n] stiles them preside the tail of the Keepers of the Holy Gates. But probably this was only in such Churches as made a Distinction betwixt the Men's Gate and the Women's Gate: For Bp. Usher observes, [o] that no ancient Writers beside these two make any mention of this, as part of the Office of Deaconesses: And in another place of the Constitutions [v] this Distinction is plainly expressed: Let the Door-keepers stand at the Gate of the Men, and the Deaconesses at the Gate of the Women.

[1] Liban. Orat. 16. in Testamen. It. Orat. de Vinctis, cited

[m] Conftit. Apost. Lib. 8. c. 18.

[] Conftir. Apost. Lib. 2. c. 57.

[[]k] Lucian. Peregrin. 11aeg. To Sto μωτικίω σειμβοντα γεαίδια, χήρας πνας, &c.

[[] Pseudo-Ignat. Ep. ad Antioch. n. 12.

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Laffly, they were to affign all Women their Places, and regulate [9] their Behaviour in the Church : to preside over the rest of the Wi-

6. To prefide over the Widows, &c.

dows; |r| whence in some Canons they are stiled Tiegra Institut, Governesses; as Balfamon and Zonarns note upon the Council [s] of Landicea; and if any Woman had any Suit to prefer to a Deacon or a Bishop, a Deaconess [1] was to introduce her. These were the Offices of the Deaconeffes in the Primitive Church, which I have been a little more particular in describing, because they are not now so commonly known; the Order it felf having been for some Ages wholly laid aside.

If it be enquired, How long this Order continued in the Seft. 14. Church, and what time it was to- der continued in the tally abolished? I answer, It was Church.

not laid afide every where at once, but continued in the Greek Church longer than in the Latin, and in some of the Latin Churches longer than in others. In the Greek Church they continued to the Time of Ballamon, that is, to the latter end of the Twelfth Century; for he speaks of them [u as then Ministring in the Church of Comfantinople: Though it appears from some other Paffages of the same Author that in other Churches [x] they were generally laid aside. In the Latin Church there were some Decrees made against their Ordination long before. For the First Council of Orange, An. 441, forbids [7] any more Deaconesses

[[]r] Ibid. Lib. 3. c. 7. [9] Conftit, Lib. 2. c. 58. [1] Con. Laodic. c. 11. [1] Conftit. Lib. 2. c. 26. [u] Ballam. Resp ad Interrog. Marci. c. 35. ap. Leunclav. Jus Gr. Rom. T. 1. p. 381. [x] Id. Com. in Concil. Chalced. [y] Conc. Araufic. .. c. a6. Diaconiffe omnimoda non ordinandæ, &c.

to be ordained. And the Council of Epone [z] An. 517, has a Canon to the same purpose, wholly abrogating their Confecration. Not long after which, the Second Council of Orleans, An. 522, renewed the Decree [a] against them. And before any of thefe, the Council of Landicea in the Eastern Church had forbidden them under the Name of ancient Widows or Governesses, decreeing [6] that no fuch for the future should be constituted in the Church. But these Decrees had no Effect at all in the East, nor did they universally take Effect in the West rill many Ages after. The Author indeed under the Name of St. Ambrose, would lead an unwary Reader into a great Mistake : for he makes as if the Order of Deaconesses was no where used [c] but among the Montanifts; ignorantly confounding the Presbyteresses of the Montanists with the Deaconesses of the Church. And the Author under the Name of St. Ferom is not much more to be regarded, when he feems to intimate that in his Time the Order of Deaconesses was wholly laid aside in the West, and only retained [d] in the Oriental Churches. For I have already shewed (5.6.) from Venantius Fortunatus, who lived An. 560. and the Council of Worms, which was held in the 9th Century, that Deaconesses were still retained in some parts of the Western Church; which may be evinced also from the Ordo Romanus [e]. and other Rituals in use about that time, where among other Forms we meet with an Ordo ad Dia-

^[2] Conc. Epaunes, c. 21. Viduarum consecrationem, quas Diaconissas vocant, ab omni religione nostra penitus abrogamus.
[6] Conc. Aurel. 2. c. 17. Placuit ut nulli postmodum Fœminæ Diaconalis Benedictio pro conditionis hujus fragilitate credatur.
[b] Conc. Laodic. c. 11. There is and Seiv repercundatur.
[b] Conc. Laodic. c. 11. There is and Seiv repercundatur.
[c] Ambros. Com. in 1 Tim. 3. 11. [d] Hieron. Com. in Rom. 16. 1. and in 1 Tim. 3. 11. [c] Ordo Roman. p. 161, in Bibl. Patr. Tom. 9. Par. 1624.

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conam faciendam, An Order or Form to confecrate a Deaconess. But in an Age or two after, that is, in the Tenth or Eleventh Century, Bons [f] thinks the whole Order was quite extinct.

Before I make an end of this Subject. I cannot but acquaint the Reader, that there is another Notion of the Name Diaconiffa, some- a it fignifier a Destimes to be met with in the Wri- con't Wife. ters of the middle Ages of the

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Church, who use it to fignify not a Deaconess. but a Deacon's Wife, in the same Sense as Presbyters fignifies the Wife of a Presbyter, and Episcopa the Wife of a Bishop. The Word Episcopa is thus used in the 2d Council of Tiurs, where it is faid, That if a Bishop have not a Wife [g], there shall no train of Women follow him. So also the Words Presbytera, Diaconissa, and Subdiaconissa [b] for the Wives of a Presbyter, a Deacon, and a Subdeacon. occur a little after in the same Council. And so in the Council of Auserre [i] and some other places. From which a Learned and Ingenious Examiner [4] of the Council of Trent concludes, that Bishops in those times were not as yet obliged by the Law of Colibacy, not to cohabit with their Wives, in the Gallican Church. But I shall freely own, I take this to be a Miltake; For from the Time of Pope Siricius the Colibacy of the Clergy began to be preffed in the Western Church, and these very Canons do enforce it: Therefore I lay no greater Stress upon them than they will bear: For as for the Cause of the

[[]f] Bona Rer. Liturg, lib. 1.c. 25. n. 15. [g] Con. Turon. 2. c. 14. Episcopum Episcopam non habentem, nulla sequatur turba Mulierum. [h] Ibid. c. 20. Si inventus fuerit Presbyter cum sua Presbytera, aut Diaconus cum sua Diaconissa, aut Subdiaconus cum sua Subdiaconissa, annum integrum excommunicatus habeatur. [i] Con. Antiffidor. c. 21. [k] Gentillet, Exam, Concil. Trid. lib. 4. p. 259. Mar-

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Married Clergy, it needs not be defended by fuch Arguments, having the Rule and Practice of the Whole Catholick Church, for some of the pureft A. ges, to abet and support it; of which I shall give a just account hereafter, when I come to consider the general Qualifications that were necessarily required of the Clergy of the Primitive Church, among which the Yow of Colibacy will be found to have no Place. What therefore these Canons mean by Episcopa and Presbytera, is no more than the Wife of a Bishop or Presbyter, which they had before they were ordained, but in those declining Ages of the Church were not allowed to cohabit with them after Ordination. This Explication agrees both with the Scope of those Canons, and the Practice of the Times they were made in; and we have no Dispute with Antonius Augustinus [1], or any candid Writer of the Romish Communion, who carry this Notion no higher than the Ages in which it was broached: But when Baronius [m] and others transfer it to the Primitive Ages, and make the Practice of the Western Church in the fixth Age to be the Practice of the Universal Church in all Ages, they manifestly Prevaricate, and put a Fallacy upon their Readers, which it may be fufficient to have hinted here, and shall be more fully made out in its proper Place.

[1] Anton, Aug. de Emendat. Granial. 20. p. 226.

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